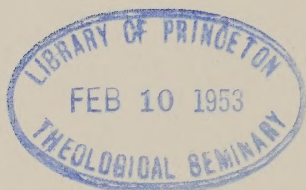


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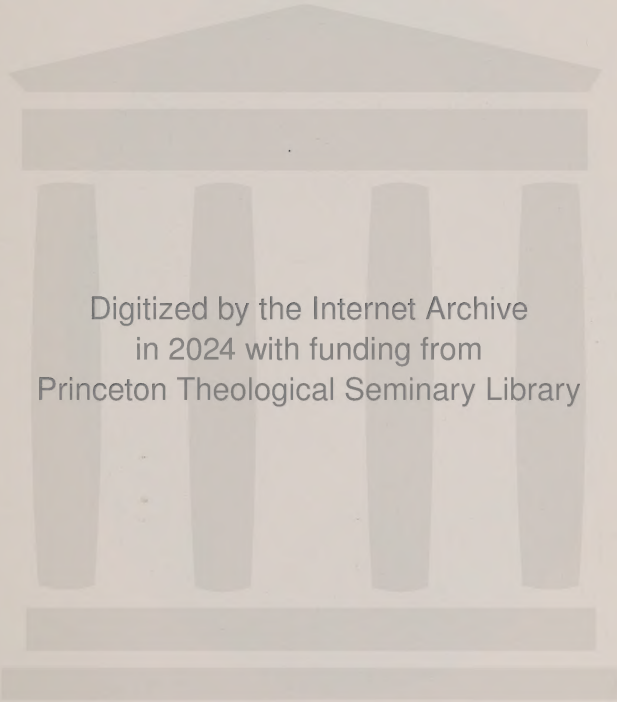
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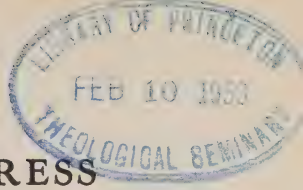




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THOMAS BLISS STILLMAN
FOUNDER AND BENEFACTOR OF THE CHURCH



A CENTURY'S PROGRESS

An HISTORICAL SKETCH

of the

FIRST SEVENTH DAY BAPTIST CHURCH OF NEW YORK CITY

By CORLISS FITZ RANDOLPH

Clerk of The Church and

President of The Seventh Day Baptist Historical Society

1845 - 1945

THE RECORDER PRESS

Plainfield, N. J.

1948

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First Seventh Day Baptist Church of New York City

DEDICATED

To the Inspiration of the Past
and
The Hope of the Future

PREFATORY NOTE

The following historical sketch was prepared for the centennial celebration of the church, and was read at that time in its original form. Since then, it has been much enlarged and various statistical tables added, no pains being spared to make it as complete as possible. In the course of its preparation every known available source of information has been consulted, among which, besides the records of the church, are the following:

A History of The First Seventh Day Baptist Church of New York City.

By (Miss) L. Adelle Rogers. Plainfield, N. J. 1896.

Reminiscences. By Stephen Babcock. 1896.

Files of The Sabbath Recorder. 1846-1946.

Seventh Day Baptist Year Books. 1846-1946.

Records of the Plainfield, N. J.; Piscataway, N. J.; Waterford, Ct.; Pawcatuck, R. I.; and First Brookfield, N. Y., Seventh Day Baptist churches.

Files of various Sabbath School papers, namely: *The Sabbath School Visitor*, 1851-1860; *The Sabbath School Paper*, 1863-1864; *Sabbath School Gem*, 1861-1862, 1868-1874; *The Bible Scholar*, 1877-1879; and *Our Sabbath Visitor*, 1882-

Court records of New York County, N. Y.; and Union County, N. J.

The Autobiography of A Journalist. By William J. Stillman, Boston and New York, 1901.

In addition to the foregoing, numerous private papers were consulted, all besides a voluminous personal correspondence. Acknowledgments are due Librarians of the following: New York Public Library, N. Y. City; The Col-

gate Historical Collection, Hamilton, N. Y.; Union College Library, Schenectady, N. Y.; Alfred University Library; the library of Crozer Baptist Theological Seminary, Chester, Pa.; and the Library of Congress, Washington, D. C. Special acknowledgment is due Miss Evalois St. John, assistant librarian of the Seventh Day Baptist Historical Society, Plainfield, N. J., for her tireless labor in the extended research required in behalf of this sketch.

Every reasonable effort has been made to secure accuracy; but, doubtless, errors have crept in, for which the author makes his apology. C. F. R.

INTRODUCTION

Fifty years ago, this church and its friends assembled to celebrate beginnings and progress up to that time, when an excellent historical sketch of the church, prepared by Miss L. Adelle Rogers, then clerk of the church, and an interesting paper of *Reminiscences*, by Mr. Stephen Babcock, were presented. In a certain very real sense, for the period which they cover, they necessarily form the basis of this present historical sketch. Quotations from both papers, often without quotation marks, are freely used, for both contain much information not found in the records of the church, information from sources which are not now available. Other sources of information have been freely consulted, especially the columns of the *Sabbath Recorder*, whose beginning antedates the organization of this church by a little more than a year, and the *Autobiography* of William J. Stillman, an early member of the church. Other sources, both public and private, have been sought out and freely consulted.

LIST OF ILLUSTRATIONS

THOMAS B. STILLMAN	Frontispiece
CHURCH ON ELEVENTH STREET	Opp. p. 22
HISTORICAL SOCIETY BUILDING	" p. 24
RESIDENCE OF STEPHEN BABCOCK	" p. 26
STEPHEN BABCOCK'S PARLOR	" p. 30
YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING	" p. 34
REV. THOMAS B. BROWN	" p. 39
THE JUDSON MEMORIAL	" p. 46
STEPHEN BABCOCK	" p. 78
CHARLES CLARENCE CHIPMAN	" p. 84

CONTENTS

	PAGE
PREFATORY NOTE:	ix
INTRODUCTION:	xi
I. BEGINNINGS:	1, 2
The Rogers Family	1
The Stillman Family	1
Early Meetings for Worship	2
II. NEW YORK CITY A CENTURY AGO:	3-6
An Area of Churches	5
III. SEVENTH DAY BAPTISTS:	7-9
Closer Affiliation	7
New York City Sabbath Tract Society	7
Library of Tract Society	8
The Sabbath Recorder	9
Relations with Other Seventh Day Baptist Interests.....	9
IV. A CHURCH IS ORGANIZED:	11-20
Minutes of Council	12
Articles of Faith	14
Covenant	16
Names of Original Members	17
Origins of Membership	18
First Officers	19
Name of Church	19
Incorporation	20
V. HOUSES OF WORSHIP:	21-24
Meeting House Purchased	21
New York Historical Society Building	22
Young Men's Christian Association Building	23
Judson Memorial	23
Eleventh Street Building Finally Destroyed	23
VI. CHURCH CEMETERY:	25-27
VII. EARLY DEATHS:	29, 30

	PAGE
VIII. CONTRASTS AND GROWTH:	31-34
Early Growth of Church	31
First Communion	32
First Baptism	33
William J. Stillman	33
IX. THE PASTOR'S PROBLEMS:	35-38
Pastor's Resignation	37
X. REV. THOMAS B. BROWN:	39-42
XI. NEW PASTOR PROBLEMS:	43-49
Call of Pastor Deferred	43
Rev. William B. Maxson Elected Pastor	43
Earlier Work	44
Education	44
Death of Son	45
Dr. Jonathan Croffut	45
Elder Lucius Crandall	46
Pulpit Supplies and Pastors	46
Ministers, other than Pastors, Members of the Church	48
XII. DEACONS:	51, 52
XIII. CHURCH ORGANIZATIONS:	53-57
Sabbath School	53
Sabbath School Reorganized	55
Young People's Society of Christian Endeavor	56
Woman's Auxiliary Society	56
New Mizpah Mission	56
XIV. MEMBERSHIP IN LARGER BODIES:	59-61
Eastern Association	59
General Conference	59
Yearly Meeting	60
Chicago Council	60
XV. DENOMINATIONAL INTERESTS:	63-65
Interests in Denominational Organizations	63
Assisted Ministerial Students	64
XVI. MEMBERSHIP ROLL:	67, 68
Members of Other Churches	67
Widely Scattered Homes	68

	PAGE
XVII. SOME OUTSTANDING CHARACTERS:	69-89
Thomas B. Stillman	69
Alfred Stillman	73
Eliphalet Lyon	74
Mrs. Ann M. R. Lyon	75
George B. Utter	76
Stephen Babcock	77
Mrs. Henrietta V. P. Babcock	79
Dr. Phoebe Jane Babcock Wait	81
Charles Clarence Chipman	82
Miss L. Adelle Rogers	86
Christian Theophilus Lucky	87
XVIII. RETROSPECT:	91-93
Has the Church Fulfilled Its Mission?	91
Its Contribution to the Denomination	91
Its Response to Social Needs	92
XIX. CONCLUSION:	95, 96

ADDENDA

	PAGE
I. PROGRAMME OF CENTENNIAL EXERCISES:	99, 100
II. LETTERS:	101-105
Mrs. Anne Langworthy Waite	101
Rev. Edgar D. Van Horn	101
Rev. Laurence T. Hosie	102
Rev. John M. Pearson	104
Rev. Worcester Perkins	104
Rev. Elmore K. McKee	105
Rev. J. V. Moldenhawer	105
Rev. Leicester C. Lewis	105
III. CHURCH OFFICERS:	107-110
Moderators	107
Clerks	107
Deacons	108
Trustees	108
Treasurers	109
Assistant Treasurers	109
Superintendents of Sabbath School	109
Pastors	110
IV. SOME DENOMINATIONAL ACTIVITIES OF EARLY MEMBERS OF THE CHURCH:	111, 112
V. MEMBERSHIP IN DENOMINATIONAL ORGANIZATIONS:	113-119
Publishing Society	113
American Sabbath Tract Society	114
Missionary Society	115
Education Society	116
Trustees of the Seventh Day Baptist Memorial Fund	117
General Conference	117
Sabbath School Board	117
Historical Society	118
Woman's Board	119
College Trustees	119
Alfred University	119
Salem College	119
VI. WORLD WAR SERVICE:	120
VII. LIST OF MEMBERS:	123-163
VIII. CERTIFICATE OF INCORPORATION:	165

I

BEGINNINGS

THE ROGERS FAMILY

This church sprang from two quite different and, one might say, wholly unrelated sources. The first, in all probability, was that of the Rogers family, one of the leading families from Waterford, Connecticut, drawn to New York City by their interests in the Fulton Fish Market and possibly other fish markets¹. Just when they first arrived, does not now appear; but for several years prior to 1834, religious meetings were held in the home of Maxson Rogers in the Fulton Fish Market.

THE STILLMAN FAMILY

The second source from which the church sprang was the Stillman family of Schenectady, of which three brothers, sons of Joseph Stillman, appear to have been the leading factors in the formation of the church. These

¹Thomas F. De Voe, in his book entitled *The Market Book*, in two volumes, published in 1862, names two markets with which people by the name of Rogers appear to have been connected; namely, The Fly Market, with which one George Rogers was connected as early as May 18, 1806; and the Fulton Market in connection with which the names of George F. Rogers, Albert Rogers, and Maxon Rogers appear. (Vol. I, pp. 224; 513.)

three brothers, Thomas B., Alfred and Paul, were connected with the Novelty Iron Works, an establishment for the manufacture of various kinds of machinery, situated at the foot of East Twelfth Street, on the East River. This concern was established by Dr. Eliphalet Nott, president of Union College, at Schenectady. After some years, he placed Thomas B. Stillman in charge of this plant where he continued until 1836 when, with certain associates, he purchased the entire project, site and equipment. Meanwhile, he had associated with him two of his brothers, Alfred and Paul. These three men, of whom Thomas B., the oldest, was most outstanding, were all men of unusual mechanical and inventive ability. Under their leadership, The Novelty Iron Works¹ grew in the volume and variety of its production. Meantime, they had moved their membership from their home church at Schenectady to Plainfield, N. J., for the sake of at least occasional attendance on service in their own church.

EARLY MEETINGS FOR WORSHIP

However, beginning with some time in the year 1834, weekly meetings for Christian worship were held on alternate Sabbaths in the home of Betsey Rogers in the Fulton Fish Market and that of Thomas B. Stillman on East Fourth Street, New York City.

¹For an interesting account of the Novelty Iron Works, see *Harper's New Monthly Magazine*. Vol. II, p. 721. By Jacob Abbott

Miss Frances Shaver, acting librarian of Union College, cites an article concerning the Novelty Iron Works, in the *Union Alumni Monthly*, Vol. 24, pp. 48-52, by James Brewster.

II

NEW YORK CITY A CENTURY AGO

A hundred years ago, Fourteenth Street marked the northern boundary of the City of New York; except that, on the east side, East Seventh Street marked its farthest growth. Beyond this boundary lay the open fields interspersed with ponds of water and huge ledges of granite, amid which were to be found occasional small farms with farm buildings. Portions, however, are said to have been heavily wooded. Among the more important farm-houses was that known as the Schermerhorn Farm-house, erected in 1747 at the foot of East Sixty-Fourth Street, where it still stands in the grounds of the Rockefeller Institute. At one time this was the summer home of Gov. George Clinton, a member of the Continental Congress, governor of New York State, and twice vice-president of the United States.

Of the mansions, the most notable, perhaps, is the Morris, or Jumel, Mansion, at One Hundred Sixtieth Street and Jumel Terrace and Edgecomb Avenue, built in 1765 as the country home of Colonel Roger Morris, an officer of the British Army. Morris had served with Washington on Braddock's staff in the French and Indian

War. It was occupied by Washington as his headquarters for several weeks in the fall of 1776. Subsequently, the house was purchased by Stephen Jumel, a rich French wine merchant, whose wife was noted for her entertainments. Jumel died in 1832, and the following year his widow married Aaron Burr. Incompatibility led to a divorce, and she lived till 1865. In 1903, the City of New York acquired title to it and converted it into a museum. Then there is the Claremont Inn, north of Grant's Tomb, on Riverside Drive, built about 1783. Finally, the Gracie House on East River and East Eighty-Eighth Street was erected sometime before 1800 by a Scotchman, named Gracie. It is now owned by New York City, and is set apart as the home of the mayor of the City¹.

In his interesting *Autobiography* (Boston and New York, 1901), William J. Stillman, an early member of this church writes,

"Fourteenth Street was the extreme limit of the city's growth, except for a few scattering residences. Beyond, and on the East River side, even most of what lay beyond Seventh Street, was unreclaimed land. I sailed my toy boats on the salt marshes where Tompkins Square now is . . . and I used to shoot all over the island beyond Thirty-Second Street, the land being sparsely inhabited . . . Only here and there patches of arable land maintained small farm houses, but the greater part of Manhattan Island was composed of poor grazing land, interspersed with rolling ledges of bare granite." (pp. 57-58).

However, New York City was coming on, despite its miserable quasi-public schools, its unpaved streets, and numerous other drawbacks. Gas had succeeded whale oil for street lighting, and the clumsy stage-coach was rapidly

¹See *Historic Buildings*. Bank of the Manhattan Company, N. Y., 1914.

giving way to the horse-cars. Through its reservoir on Murray Hill, Croton water was introduced in 1842, and was making the city much more safe from fires, from which the city had recently suffered disastrously; and it was also contributing greatly to the general health conditions of the populace.

Already several newspapers including the *Herald*, *Post*, *Tribune*, *Sun*, and others were in course of publication. The *Times* came a little later. Small rival steamers were racing on the Hudson River. In 1838, two steamships had crossed the Atlantic, one in fifteen days, the other in nineteen. This was swift travel in those days. Morse was still experimenting with his electric telegraph, trying to devise some plan by which he could carry his wires under water.

AN AREA OF CHURCHES

Moreover, that part of the city with which we are most concerned was rapidly becoming an area of churches. "St. Mark's-in-The-Bowery, on Second Avenue, between 10th and 12th Streets, had been built in 1799. In its graveyard are the tombs of a number of notable men, including that of Philip Hone, the diarist, and a one time mayor of New York City." (*Historic Buildings*, p. 34).

The First Presbyterian Church, moving from down town, was erecting its present house of worship on Fifth Avenue, at Tenth Street, in 1845, making it ready for occupancy early in the following year.

At the same time, as Philip Hone says in his celebrated *Diary*¹, Grace Church, having sold its old site down town

¹*The Diary of Philip Hone*. 1828-1851. (Edited by Allan Nevins) New York, 1936.

at the corner of Broadway and Rector Street, was erecting its present edifice "at the upper end of Broadway. It will be second only to the magnificent Trinity, and will probably be finished about the same time." (p. 734). Hone continues that early in February, 1846, "the pews were sold last week and brought extravagant prices, some \$1200 to \$1400, with a pew rent on the estimated value of eight percent; so that the word of God, as it came down to us from fishermen and mechanics, will cost the quality who worship in this splendid temple about three dollars every Sunday. This may have a good effect; for many of them, though rich, know how to calculate, and if they do not go regularly to church they will not get the worth of their money." (p. 754).

It may be interesting to note that the site on which Grace Church is built was a part of the orchard of Henry Brevoort, an early Dutch settler, who "compelled the city authorities to turn Broadway to the left to avoid his farm . . . His refusal was based, the records show, on the fact that he had lived there all his life to date, and did not intend to be moved out to let a street go through . . . In 1843, officials of the church bought Mr. Brevoort's property for \$40,000." (*The Villager*¹, February 28, 1946; and April 25, 1946).

About this time, the Baptists built a chapel on Eleventh Street, as well as one a little further uptown.

¹A small weekly paper representing the interests of Greenwich Village, as the small section of New York City immediately surrounding Washington Square is called.

III

SEVENTH DAY BAPTISTS

CLOSER AFFILIATION

Rapidly developing modern commerce had already made New York City a seething centre of commerce, thus attracting young men from various parts of our country, all bent upon successful business and professional enterprise, many of whom were leaving church affiliations and religious life behind them. All of which gave these God-fearing, loyal Seventh Day Baptists of the Fish Market and the Novelty Iron Works grave cause to feel that a closer bond of mutual Christian union and activity was, at least, greatly to be desired.

NEW YORK CITY SABBATH TRACT SOCIETY

Moreover, certain denominational interests had already sprung up in New York City, and others were soon brought here. The desire to promote the observance of the Sabbath had given rise to the forming of the New York City Sabbath Tract Society, which was duly organized in June, 1842. The first article of its constitution set forth its purpose as follows:

"The object shall be to publish and circulate tracts or other publications, devoted to the support of the claims of the seventh day as the Sabbath of the Lord, and also to collect and maintain a library of Sabbath books and publications."

Officers were chosen, as follows:

President	Thomas B. Stillman
Vice-president	Alfred Stillman
Corresponding Secretary	Paul Stillman
Recording Secretary	George B. Utter
Treasurer	Franklin Stillman
Director	Benedict W. Rogers

Library

Inasmuch as much early literature on the Sabbath had been produced in Great Britain, it was felt advisable to send a representative of the new Society thither to gather as large a number as possible of books and other publications on, and relating to that subject.

Pursuant to that plan, Rev. George B. Utter, a young man but recently graduated from Union Theological Seminary in New York City, and ordained before graduation, was chosen for that purpose. While abroad he visited our churches and other centres of Sabbath interest in the British Isles, where he was warmly welcomed and given every possible assistance in pursuit of his mission. As a result, he secured many of the books which came to be regarded as one of the most complete libraries on the subject of the Sabbath in existence in this country. Here it may be noted that, in later years, as these books began to be scattered, those remaining were sent to Alfred University for the benefit of its Theological Department, where they

suffered further loss. More recently, the remainder of this collection were sent to the library of the Seventh Day Baptist Historical Society in Plainfield, N. J., where they are kept apart as a separate collection.

THE SABBATH RECORDER

In 1844, the *Sabbath Recorder*, the successor of the *Protestant Sentinel*, and the *Seventh Day Baptist Register* (both of which had been published in central New York), had been established in New York City, with Rev. George B. Utter as its editor. Soon afterward, Edwin G. Champlin became the printer of this new paper, with the office at No. 9, Spruce Street.

RELATIONS WITH OTHER SEVENTH DAY BAPTIST INTERESTS

Moreover, in addition to these activities, various members of these groups of Seventh Day Baptists in New York City had become recognized leaders in almost, if not quite all organized Seventh Day Baptist interests. Although these men were actively engaged in business and professional pursuits, in which they were likewise successful leaders, they were devout, God-fearing men who were earnestly seeking to assist in the building up of the Kingdom of God in the world, and especially its feature of Sabbath-keeping in this city.

IV

A CHURCH IS ORGANIZED

All these conditions then existing conspired to moving them toward effecting an organized church union. The time had arrived for action. The records begin as follows:

"In the Providence of God, a number of the followers of Christ professing a regard for the Sabbath of Divine appointment, have for many years resided in New York and vicinity, having removed chiefly from Waterford, Ct., and Schenectady, N. Y.

"Meetings were occasionally held at Maxson Rogers's Fulton Fish Market, as early as . . .¹ Subsequent to 1834 meetings have been held alternately at the houses of Widow Betsey Rogers and Thomas B. Stillman, where the word has been preached without much intermission, successively, by Elders Lucius Crandall, W. B. Maxson and George B. Utter of Brookfield and Isaac P. Labagh of New York.

"Their increasing numbers and need of the covenant-relationship enjoyed by members of the Church of Christ, together with a desire to let their influence be exerted in favor of God's despised Law, at length induced them to take measures for the establishment of a church in fellowship with the churches of the Seventh Day Baptist denomination:—

"A meeting was therefore called at the house of T. B. Stillman, Oct. 16, 1845. Present, T. B. Brown, T. B. Stillman, Paul

¹Date missing in record.

Stillman, Geo. B. Utter, F. W. Stillman, Betsey Rogers, Caroline Tucker, Susanna Stillman, Isabella Pickens.

"The meeting was organized by the appointment of Thos. B. Brown, Chairman, and Geo. B. Utter, Secretary. T. B. Brown addressed the throne of grace.

"After a free discussion of the subject, it was, on motion of Thos. B. Brown, unanimously

"Resolved, That the ninth day of November next, be fixed upon as the time for the organization of a church and that those who propose to join, be requested to obtain letters from their respective churches.

"Resolved, That T. B. Brown be authorized & requested to write to the sister churches in Plainfield & Piscataway, N. J., Waterford, Ct., & Pawcatuck, R. I., for an advisory council to meet with us on that occasion.

"Resolved, That Br. Brown be requested to draw up a form of Petition to the churches from which we are to ask letters."

Minutes of Council

"New York 9th Nov. 1845

"At the request of a number of brethren and sisters, members of several Seventh Day Baptist Churches in different parts of our country, a council convened on this day at the house of Brother Thos. B. Stillman, No. 551 Fourth St., for the purpose of considering the propriety of their organizing as a distinct and independent church of the Lord Jesus Christ, when it appeared by letters sent from the following churches, that brethren whose names are here recorded were deputed by their respective churches to counsel with them on this matter; with several others present and adopted for the occasion:—

"Berlin, Rensselaer Co., N. Y.: Elder Wm. B. Maxson.

"Pawcatuck, R. I.: Elder Alexander Campbell, Wm. D. Wells, Sanford P. Stillman.

"Plainfield, N. J.: Elder Samuel Davison, Dea. Randolph Dunham, Dea. Abram D. Titsworth, John D. Titsworth, William Dunn, Rudolph Titsworth.

"Piscataway, N. J.: Elder Walter B. Gillett, Deacons Lewis Titsworth and Randolph Dunn; David Dunn, Isaac S. Dunn, Paickeny Mosher, Edward Titsworth, Jonathan S. Dunham, Augustus M. Dunham.

"Waterford, Ct.: Oliver Rogers, David Rogers, Peleg L. Berry.

"Preston, N. Y.: Nicholas Rogers.

"Shiloh, N. J.: Solomon Carpenter.

"The council organized by choosing Brother William B. Maxson, Moderator, and Brother Samuel Davison, Clerk.

"By appointment of the council, Wm. B. Maxson preached a sermon on the *character* and *order* of the Church of Christ, choosing for his text the words of our Lord Jesus Christ contained in Matt. 16: 8, 'And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.'

"The devotional exercises accompanying this delightful season of worship, were led by brother Samuel Davison.

"At the close of the season of worship, the request of these disciples of the Lord Jesus was, with an account of their circumstances and gifts, laid before the council by Eld. Thos. B. Brown, one of their members and their preacher, who was appointed to represent them in the deliberations of the council.

"The Council finding that these were brethren and sisters regularly dismissed from their respective churches for the purpose of uniting in this sacred organization; and that they were to a goodly extent of one heart and one mind to serve the Lord in the maintenance of His worship and the discipline of the church; and their lives without blame in keeping the commandments of God; the Council were unanimously agreed to recognize them as a sister church of Christ to be known as the Seventh Day Baptist Church of Christ in the City of New York.

"Whereupon, they having covenanted together to observe and do all those things that do of Gospel obligation devolve upon a Christian church, Brother W. B. Gillett, by appointment of the Council, gave to them the right hand of fellowship as a sister

church of Christ. Br. Solomon Carpenter, by like appointment, made an address to the throne of Grace, and Br. Alexander Campbell offered solemn prayer to the great Head of the Church in their behalf. After which, the Council dissolved.

"Signed, WM. B. MAXSON, *Moderator*
"SAMUEL DAVISON, *Clerk*"

Here follow the *Articles of Faith* and the *Covenant*:

Articles of Faith

Section 1. We believe that all Scripture is given by inspiration of God, (2 Tim. 3: 16, 2 Peter 1: 19, 2:1).

Section 2. That the Scriptures reveal the existence of one God, whom it is our duty to love with all the heart, and with all the soul, and with all the mind, and with all our strength, (Matt. 22:37, 1 Cor. 8:4), and to worship in spirit and in truth. (John 4: 24).

Section 3. That the Law of God is spiritual, that it is holy, just, and good, (Rom. 7:14, 12), and that the transgression of it is sin, (1 John 3:4).

Section 4. That all have sinned, both Jews and Gentiles, and the whole world is become guilty before God, (Rom. 3: 9, 20, 23), and that they are consequently under the curse, (Gal. 3:10), and cannot by deeds of the law be justified, (Rom. 3: 20).

Section 5. That God sent his Son to be the Propitiation for our sins, (1 John 4:10, Rom. 3:25), even Jesus Christ, who came in the flesh, (1 John 4:2, John 1:14), and bare our sins in his own body on the tree, (1 Peter 2:24), thus being made a curse for us, that we might be redeemed from the curse of the law, (Gal. 3:13).

Section 6. That by faith in Jesus Christ we receive the remission of our sins, (Acts 10:43), the ground of which remission is the blood which he has shed, (1 John 1:27, Heb. 9:22), and are justified without the deeds of the law, (Rom. 3:24-28).

Section 7. That there is none other name under heaven given, whereby we must be saved, than that of Jesus Christ, (Acts

4:12), He being the one Mediator between God and man. (1 Tim. 2: 5).

Section 8. That if we despise this only Saviour, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries, (Heb. 10: 26, 27), for he that believeth not shall be damned, (Mark 16: 16).

Section 9. That it is appointed unto men once to die, and after this the judgment, (Heb. 9: 27).

Section 10. That Christ died for sins, and that He was buried, and that He rose again the third day, (1 Cor. 15: 3, 4); that He was received up into glory, (1 Tim. 3: 16), even into heaven itself, now to appear in the presence of God for us, (Heb. 9: 24), and that He shall come again a second time, (Acts 1: 9-11, Phil. 3: 20); taking vengeance on them that know not God, and that obey not the Gospel, (2 Thess. 1: 7, 8), but saving his people that look for him, (Heb. 9: 28), and that love his appearing, (2 Tim. 4: 8).

Section 11. That Christ at His coming will raise up the bodies of his people, and fashion them like unto His own glorious body, according to the working whereby He is able even to subdue all things unto Himself, (Phil. 3: 20, 21, John 6: 39, 40, 1 Cor. 15: 23, 1 Thess. 4: 13-18).

Section 12. That our salvation is not by works of righteousness which we have done, but according to the mercy of God, by the working of regeneration and renewing of the Holy Ghost, (Titus 3: 5), and that except a man be born again, he cannot enter into the kingdom of God, (John 3: 5), and that whosoever is born of God doth not commit sin, (1 John 3:9).

Section 13. We believe that not everyone that saith unto Christ, Lord, Lord, shall enter into the kingdom of heaven, (Matt. 7: 21); that without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a

lie, (Rev. 22: 15); and that there shall in no wise enter therein anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life, (Rev. 21: 27).

Section 14. That the Seventh Day of the week is the Sabbath, and ought to be religiously regarded as such by all men; that it is sin against God to make it a day of secular business, or of carnal amusement; and that it should be consecrated to religious services and devotions, (Ex. 20: 8-11, Isaiah 58: 13).

Section 15. That the Church of Christ on earth is composed of true believers only; the children of the flesh not being counted for the seed, as in the Jewish church, (Rom. 9: 8).

Section 16. That the Lord Jesus Christ, who is over all, God blessed forever, (Rom. 9: 3), hath appointed two ordinances to be observed until His second coming—Baptism and the Lord's Supper.

Section 17. That Baptism is the immersion of a person in water, in the name of the Father, and of the Son, and of the Holy Ghost; and is to be administered only to those who make profession of faith in Christ.

Section 18. That the Lord's Supper consists in partaking of bread and wine, as the emblems of our Saviour's body and blood; and that none but baptized believers have a right to the ordinance.

Covenant

1. We do solemnly confess the Lord Jesus Christ to be the only Saviour of the world, whom we are to hear in all things; and we promise to endeavor to obey Him in all things, devoting to Him our lives, talents, substance, and trusting to His atoning sacrifice and prevailing intercession for sanctification and final redemption.

2. We do covenant together to strive to adorn the doctrine of God our Saviour by a holy walk and conversation; and to unite our efforts for extending the faith once delivered to the saints, and

bringing all men to know the truth as it is in Jesus, promising to adhere strictly to the Word of God as the man of our counsel.

3. We do promise to watch over each other for good, to reprove each other for any apparent want of Christian spirit; and to avoid all manner of communication contrary to the law of love. And should any grievance arise, we promise to follow the directions of our Saviour, recorded in the 18th chapter of Matthew, 15th, 16th, and 17th verses.

4. We likewise promise and covenant to endeavor to promote the cause of religion, by a consistent observance of all the duties and calls which this may impose upon us; by attending the regular meetings for religious purposes when practicable or consistent; by maintaining private or family worship; by participating with each other in offices of kindness and charity, and by helping support the poor and sustain the institutions of the Gospel according to our several abilities.

To do this, may the Lord help us.

To the Covenant are affixed the names of the twenty-three original members, nearly if not quite, all apparently being autographs, as follows:

THOMAS B. STILLMAN

SUSANNA STILLMAN

WM. M. ROGERS

ELIZA L. ROGERS

GEORGE B. UTTER

CATHERINE C. UTTER

JANE M. MOORE

MARIE M. GREENOUGH

FRANKLIN W. STILLMAN

LUCY E. STILLMAN

BETSEY ROGERS

EDWIN G. CHAMPLIN

THOS. B. BROWN

MARGARET A. BROWN

PAUL STILLMAN

ALFRED STILLMAN

BENEDICT W. ROGERS

ANN M. ROGERS

CHAS. ALLERSHEIMER

CAROLINE TUCKER

ISABELLA PICKENS

HANNAH ROGERS

ELIZA H. STILLMAN

It requires no particularly keen insight or deep thought to realize that these people, so small in number, were profoundly in earnest when they adopted so explicit a pronouncement of Articles of Faith; and subscribed to so exacting a covenant.

For a period of sixty-two years these two documents were the guide-posts of the faith and practice of the church, until when, on October 6, 1907, certain changes were made to meet interpretations by a succeeding generation. The last of the Articles of Faith was amended to read, as follows:

18. We believe the Lord's Supper an ordinance of religion, to be perpetuated in the church, (Matt. 26: 26; 1 Cor. 11: 23-26).

The Covenant was made to read, as follows:

Section 1. We agree to keep the commandments of God, and to walk in the faith of Jesus.

Section 2. We agree to take the Bible as our guide of faith and practice.

Section 3. We agree to watch over each other for good, to the intent that we may be built up together in Christ, that we may grow in grace and a further knowledge of truth, and that we may be instrumental in bringing men to a saving knowledge of our Lord and Saviour Jesus Christ.

Section 4. We agree cheerfully to attend the appointments of the church, and to bear its burdens and expenses according as God may give us severally the ability to do so.

ORIGINS OF MEMBERSHIP

While, as previously stated, the origins of this church sprang from the churches of Schenectady, N. Y., and Waterford, Conn., ultimately there were additions to these

groups from other churches. The churches represented by the twenty-three constituent members were as follows:

- 1 from Schenectady
- 4 " " via Plainfield
- 7 " Waterford
- 1 " Brookfield (1st) via Plainfield
- 1 " DeRuyter
- 4 " Plainfield
- 2 " Pawcatuck
- 2 " Hayfield-Cussewago, Pa.
- 1 Convert to the Sabbath in New York City.

FIRST OFFICERS

Shortly after its constitution, the organization was completed by choosing Rev. Thomas B. Brown as pastor; Thomas B. Stillman, as deacon and treasurer; and Franklin W. Stillman, as clerk. David G. Wells¹ was invited to serve as chorister.

NAME OF CHURCH

Some difference of opinion arose as to the name of the new church, and at least three titles were proposed, but the one finally chosen was the *First Sabbatarian Church in the City of New York*, and it so appeared in the certificate of incorporation. It so remained until 1892, when a feeling arose that this title was somewhat incongruous; and, by unanimous consent, and by amendment to the certificate of incorporation, it was changed to *The First Seventh Day Baptist Church of New York City*; and so it has remained, and is at the present time.

¹David G. Wells was connected with the Novelty Iron Works. De Voe's *Market Book*, cited *ante*, names the following in connection with the Washington Market: Reuben P. Wells, Benedict Wells, and Thomas Wells (p. 421). He also names William Wells in connection with Manhattan Market (p. 526).

INCORPORATION

On March 15, 1846, a meeting was held for the purpose of electing trustees. This meeting was held pursuant to the law of the State of New York governing Baptist churches, for the election of trustees, and the following were elected as the first trustees: William M. Rogers, Alfred Stillman, and Thomas B. Stillman. This meeting now proceeded to take steps necessary for incorporation.

NOTE: For this church action and the certificate of incorporation, see p. 165-ff.

V

HOUSES OF WORSHIP

The prime reason for incorporation was expressed in the preamble to the resolution offered by Thomas B. Stillman and adopted for such action. The last paragraph of this preamble reads as follows:

"Whereas, The Seventh Day Baptist Church recently organized in this city have an opportunity of obtaining a house of worship upon terms agreeable to the wishes of the members thereof, and to be able to receive and occupy said house it being necessary to have a legal organization as a corporate body."

MEETING HOUSE PURCHASED

At a business meeting held on June 28, 1846, the trustees presented the following report:

The Trustees report that they have agreed with the 11th St. Baptist Church for the purchase of the house recently built by them between Bowery & 3rd Avenue upon these conditions—viz.: That we are to pay them on the 1st of September, 1846, the sum of fifteen hundred dollars for the house and furniture (except the organ) and one half the cost of gas fixtures amounting to sixty-five dollars. The house subject, however, to a mortgage of two thousand dollars, at present held by Mr. Mitchel, and also subject to a lease of the basement rooms to the Public School Soc. for a term of five years from the 1st of May, 1844, the rent of which has been paid in advance. The lease of the ground to be assigned

upon the same conditions as received by them from Mr. Stuyvesant, being for the term of sixty-three years from May 1st, 1843.

The possession of the house on the seventh day of the week to be immediately given to this church, and the 11th Street Baptist Church to occupy the same on other days till Oct. 1st, 1846, without charge.

Upon the adoption of this report, the trustees were directed to complete the arrangements with the Baptist Church, and to take such steps as they thought best to raise the required funds and to put the house in repair.

The organ was subsequently purchased and given to the church by Thomas B. Stillman. During the next sixteen years, the chapel was used by the church on the Sabbath and rented to various other church societies, successively, on Sunday. After the public school authorities relinquished the basement, it, too, was used by various organizations, among which was the Church of Redemption, as well as Grace Church, near by; but quite clearly it was not used by Mr. Hone's "quality".

NEW YORK HISTORICAL SOCIETY

On May 1, 1862, the entire building was rented to the Board of Education for public school purposes; and for the next twenty-three years, the church worshipped in the auditorium of the New York Historical Society, at Second Avenue and Eleventh Street. This room was not wholly acceptable, being somewhat gloomy (a condition of which one of the ministers complained somewhat bitterly). But it served the purpose of the church until October 1, 1885, when it became no longer available.



THE CHURCH EDIFICE ON ELEVENTH STREET
WITH THE HOME OF ALFRED STILLMAN ON THE RIGHT
(After a pencil sketch by Mrs. Sarah E. [Rogers] Fitch)

YOUNG MEN'S CHRISTIAN ASSOCIATION

For a few Sabbaths service was held in the double parlor of Stephen Babcock, at No. 344 West Thirty-Third Street, until arrangement was made for the use of a room in the Young Men's Christian Association Building on Twenty-Third Street at the corner of Fourth Avenue. Our Semi-Centennial Celebration was held in the auditorium of this building; and here the church continued to meet in the Boys' Room until March, 1900, when it was no longer available. The Young Men's Christian Association had erected a new and much more commodious building in a rather distant part of the city, not at all convenient for our use, and was abandoning the old building.

JUDSON MEMORIAL

In its straits, however, Rev. Edward Judson, then pastor of the Judson Memorial Baptist Church, only fairly recently erected as a memorial to his father, graciously invited our church to meet there for worship, and we gratefully accepted his cordial invitation; and here we have worshipped ever since, and here we meet today.

ELEVENTH STREET BUILDING FINALLY DESTROYED

It is well-known that much of the ground in what is now lower New York City, has long been occupied on a long term lease-hold basis; and that occupied by the Eleventh Street Church building was no exception to this rule. Its original lease-hold expired in 1864, but was renewed for

a period of twenty-one years; and at the expiration of this term, on May 1, 1885, the church abandoned its claim, and the owners of the ground took possession and the building, now long outgrown its usefulness, was destroyed. The organ was sold to a well-known firm of organ builders in this city.



THE HISTORICAL SOCIETY BUILDING
SECOND AVENUE AND ELEVENTH STREET

VI

CHURCH CEMETERY

At a special church meeting on March 10, 1850, a letter was read from the Plainfield Church extending an invitation to this church to make use of its burial ground, in Plainfield; and, in case the invitation was accepted, to appoint a committee to meet a committee of the Plainfield Church to "consult about enlarging and improving the grounds."

Thomas B. Brown and Thomas B. Stillman were appointed such committee.

On July 7, 1850, at the request of the Plainfield Church, this church acquiesced in a plan to add one-half acre to the burial plot already purchased.

Again, on April 6, 1851, the committee reported that negotiations were pending for the purchase of additional ground sufficient to increase the size of the burial lot about one half, the cost of which, with improvements and fencing, would be about \$200.00 to this church. The committee was authorized to consummate the arrangement; and the trustees were instructed to dispose of burial lots as fast as they could, in order to meet the expense.

At the church meeting on January 4, 1852, the trustees presented a printed form, containing a map of the burial grounds, with a form of deed to be executed by the church for purchasers of lots.

On April 2, 1854, the trustees reported the sale of four lots for \$60.00.

The treasurer's report for 1851 shows that he had paid on account of the cemetery ground \$283.24; and his report for 1853, an additional payment of \$92.01 for fence.

At the church meeting held on January 24, 1897, the treasurer reported as follows:

"The treasurer would respectfully report that in the management of the Cedar Brook Cemetery, Plainfield, N. J., the church has paid for care and improvements from 1889 to 1895, inclusive, \$299.63, or an average of more than \$42.00 per year; that no cemetery lot has been sold during that time and that there will probably be no further call for lots. Also that there is now an unpaid bill of \$25.00 for care for which the church is responsible. In the opinion of the treasurer, the time has come when the expense of caring for the cemetery should be borne by the surviving relatives of those who were interred there."

The recommendation of the treasurer was adopted, and payment for care of the cemetery was left to the discretion of the treasurer.

In 1905, the Cedar Creek, or Cedar Brook, Cemetery was sold to the Board of Education of the City of Plainfield for a site for a new high school building; and the bodies buried there were removed to the Hillside Cemetery just outside the City of Plainfield and placed in new graves



RESIDENCE OF STEPHEN BABCOCK
344 WEST THIRTY-THIRD STREET
(Entrance at right of lamp-post)

in adjoining lots. The expense of removal was paid from the proceeds of the sale of the cemetery. This church's share of the net proceeds was \$1,702.96, which was added to the endowment fund of the church.

VII

EARLY DEATHS

A little less than four months after its organization, death invaded the ranks of this devoted little band; and the record reads,

"On the 29th of January, 1846, died our beloved sister, Catherine C. Stillman, wife of George B. Utter, in the 22nd year of her age. In her death was exhibited the triumph of faith over the terrors of the grave."

A year later, on January 22nd, 1847, Franklin W. Stillman died in the 29th year of his age. He was the efficient church clerk, earnest and faithful in all his church work, official and otherwise. He was an active member of the executive boards of both the Missionary and Tract Societies.

Again, in December, 1850, Alfred Stillman, a younger and greatly beloved brother of Thomas B. Stillman, and a trustee of the church, in all of whose interests he was active, was killed by an explosion aboard a steamer, on which he was an honored guest, on the Mississippi River, near New Orleans.

On September 11, 1856, occurred the death of Paul Stillman, another younger brother of Thomas B. Stillman,

active both in the affairs of the church, as well as denominational welfare. At its annual meeting, September 14, 1856, the American Sabbath Tract Society adopted the following resolution:

Resolved: That we have heard with pain of the death on the 11th of September of brother Paul Stillman, a former Secretary and General Agent of this Society, who labored long and zealously to promote the Tract Cause; and that we desire to place on record our high estimate of the value of his services, and to express our sympathy with his bereaved family.

His obituary in the *Sabbath Recorder*, September 25, 1856, states that he was born in Westerly, R. I., August 1811; and went to Schenectady, N. Y., in 1816; and further says,

Removed to New York City about 20 years ago, and has been favorably known here as a mechanic of the first order, and as having a prominent place in the extensive machine works of Stillman, Allen & Co., where he perfected many useful inventions.

On account of declining health, he was induced to visit California, Mexico, and other places of a more genial climate. But his life could not be prolonged by human skill.

Once more, in 1858, occurred the death of Benedict W. Rogers, at the age of thirty-three years. He, too, was not only a member of the board of trustees, but was prominent in all its activities. Thus early in its career, the church suffered the loss of these devoted young people, one sixth of the original number of members.



STEPHEN BABCOCK'S PARLOR
IN WHICH CHURCH MET
(Mr. Babcock sitting in chair)

VIII

CONTRASTS AND GROWTH

Here, perhaps it may be pertinent to note that of the twenty-three constituent members, but three were living fifty years ago, and one, though living near Newport, R. I., was still a member of the church. All three of these survivors sent letters of cordial greetings, which were read as a part of our Semi-Centennial Celebration.

Of the thirty-nine living members on our roll fifty years ago, three are yet living, and two are still members of this church. The two who are still members of this church are Mrs. Charles C. Chipman and Corliss F. Randolph, and both are present today. The third is Dr. Anne Langworthy Waite, of Ashaway, R. I., a member of the First Hopkinton Church. She has sent a letter to be read here.

EARLY GROWTH OF CHURCH

From time to time other members were added, sometimes by letter from other churches, sometimes by baptism. The ordinance of baptism was administered in various places, sometimes in the East River at the foot of Twelfth Street, or Thirty-first, or Thirty-second Street; sometimes in the baptistery of a church in Stanton Street; and later, in

1859, in the Harlem River. Then again, in the baptistery of the Twenty-third Street Baptist Church; and since 1900, in the very beautiful baptistery of the Judson Memorial. On occasion, to meet the convenience of pastor and candidate, baptism has been administered elsewhere than in New York City. In the earlier days when baptism occurred in the open air, cold weather appears to have been no deterrent. A grand-daughter of Rev. Thomas B. Brown, the first pastor, writes that her grandmother used to tell her that on occasion the ice had to be cut on the East River to make way for baptism.

FIRST COMMUNION

"The first communion was held on the 3rd Sabbath in January, it having been adjourned from its regular time in consequence of the absence of the Pastor. It was a season of great interest and was well attended." So runs the record. The regular time was the first Sabbath in January and every three months thereafter. Subsequently, the dates were changed, pursuant to the following resolution:

"Resolved, That this church hold Communion Service hereafter once in two months; namely, on the third Sabbath of November, January, March, May, July and September, and that the Covenant Meeting be held each Sabbath preceding said Communion Service."

Once more, the dates were changed to the present practice of Communion Service the second Sabbath of November, January, March, and May, each, with a roll call and Covenant Meeting preceding the Communion Service in May.

FIRST BAPTISM

The first baptism took place on Sabbath, October 2, 1847, preceding the communion service. The candidate was Jacob Goodman, a converted Jew who had been affiliated with a Methodist Church for some five years; but desirous of keeping the Sabbath observance, he applied for admission to our church, and after some consideration, was accepted subject to baptism. The ordinance was administered by the pastor, presumably at the foot of East Thirteenth Street, in the East River. On April 25, 1858, four candidates were baptized and admitted into the church. On May 30, following, four more candidates were baptized and admitted to membership. At no other time during the first half of the century were there so many baptisms at one time. In the second half, there was one group of four, on January 11, 1911; and one group of five on November 8, 1913, besides several groups of three.

In the first half of the century, out of one hundred twenty accessions, there were twenty-four baptisms recorded. In the second half, there were thirty-four baptisms out of one hundred twenty-six accessions. For the most part, the other accessions were by way of letters from other churches, with a very few on confession of faith.

WILLIAM J. STILLMAN

Among the younger people who became active in the affairs of the church in the middle 1850's was William J. Stillman, the youngest brother of Thomas B. Stillman, who served as clerk, *pro tem.* on occasion, and represented the church in other important capacities. In his *Autobiography*

(p. 51 *et seq.*), the young man tells of his unhappiness in the home of his eldest brother because of the jealousy of his sisterinlaw, a situation which appears to have changed the whole course of his life, eventually taking him away from the observance of the Sabbath. By vote of the church, he was dropped from its membership roll, because "for the last twenty years (he) has not observed the rules of the church."



YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING
CORNER FOURTH AVENUE AND TWENTY-THIRD STREET

IX

THE PASTOR'S PROBLEMS

The increased cost of living and other considerations impelled the pastor to ask that a special church meeting be called to consider these problems. Accordingly, at such a meeting held on March 10, 1850, he stated that he was considering resigning the pastoral care of the church and leaving the city, and had requested the church to meet for the purpose of counseling him; and then mentioned three considerations as inclining him to adopt the course suggested, as follows:

1st. That his expenses since coming to the city were considerably in excess of his salary.

2nd. That his health had been far from good since residing in the city.

3rd. That he had a sense of unworthiness or unfitness for his office, which at times appeared to him a sufficient reason for resigning.

Following his remarks, a general discussion ensued, in which nearly all took part, showing a unanimity of desire that he remain, with assurance of sympathetic coöperation and support. The pastor expressed his satisfaction

with these assurances and said that he was willing to remain with the church for the present.

Action was then taken to increase his salary by \$100.00 a year, and a competent committee was appointed to carry this action into effect.

However, the costs of living continued to increase, and at a special church meeting, held on March 13, 1853, the pastor submitted the following letter:

To the Seventh Day Baptist Church of New York:

Dear Brethren:

On the supposition that my pastoral services are so far acceptable, as that you desire their continuance, I would respectfully request that you will add to my salary, say, One Hundred Dollars, to take effect from the first day of April next.

My reason for making this request is that, owing to the very high price of living in this city, the sum which you have hitherto allotted me, together with that which I receive from the Publishing Society, falls short of meeting my annual expenses by from two to four hundred dollars. There has not been a year since my coming among you (except probably the first) that the deficit has not been as great as two hundred dollars, and last year it was nearly four. I think you will agree with me, that the proportion of the burden falls very unequally upon myself; and though I will not pretend that I am absolutely unable to sustain it another year, yet equity (I think) requires that it should be otherwise. Could I be sensible of any important results flowing from my labors, I would continue cheerfully to incur the usual expense, as well as the additional expense which seems likely to attend the coming year, and would consider it a good investment in the cause of Him who gives manifold more in this present time, and in the world

to come life everlasting. But in the absence of such results, I do not feel satisfied to do so.

I deem it proper to add, that I do not submit this proposition as a *condition of remaining with you*; on the contrary, I will frankly say, that my mind is to continue in New York for the present. But I submit the question to your Christian generosity, trusting that when you have carefully estimated your ability, you will come to such a result as will at least justify yourselves, and be right in the sight of God, whether it meet my wishes or not.

I remain

Yours in Christian Affection

THOS. B. BROWN.

The pastor was now receiving an annual salary of \$700.00 from the church; and, after due consideration, this was increased to \$800.00, pursuant to his request. He had found life in the city rather trying and he felt that it affected his health. In the hope of improving this condition, he had removed across the East River to Williamsburg, where living conditions were less tense, and where some other members of the church appear to have been living.

PASTOR'S RESIGNATION

However, at the regular church meeting, January 1, 1854, he presented his resignation, as follows:

To the Seventh Day Baptist Church Meeting in New York:

Dear Brethren:

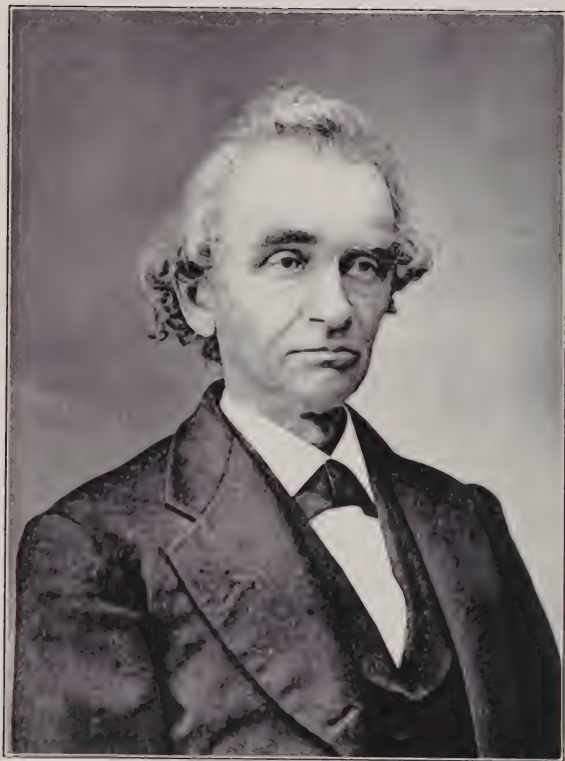
Under a strong impression that my usefulness as a minister of the Gospel would be promoted by a removal to some other field of labor, joined with an overwhelming sense of being unadapted to the one I now occupy, I hereby tender to you my resignation of the pastoral office, which,

if you accept, I desire to take effect on the first of April next. Trusting that your decision of this question will be made in a sincere desire to glorify Him whom you profess to serve, I ask that it may be taken into prayerful consideration, and that an answer may be given at the earliest possible period.

Yours in the Gospel,
THOS. B. BROWN

Williamsburg
Jan. 1, 1854

With obvious reluctance, the resignation was accepted; and at the regular church meeting on April 2, 1854, letters of dismissal were granted him and his wife in which they were recommended for membership in the First Seventh Day Baptist Church in Genesee, N. Y.



REV. THOMAS B. BROWN

X

REV. THOMAS B. BROWN

Rev. Thomas B. Brown, the son of Rev. Thomas Brown and Mary K. Lewis, his wife, and grandson of Thomas Brown, Esq., and Sarah Carter, his wife, was born January 12, 1810, at Scotch Plains, N. J., where his father was pastor of the Scotch Plains Baptist Church for twenty years. He was the oldest of a family of eleven children, seven sons and four daughters. His father, born in Newark, N. J., became a member of the old First Presbyterian Church of that city, but subsequent study changed his views and he joined the First Baptist Church, now known as the Peddie Memorial Baptist Church of Newark, N. J. (*A History of Baptists in New Jersey*. By Thomas S. Griffiths. 1904). He died, January 17, 1831, at Great Valley, Chester County, Pa., his last pastorate, in his 51st year. (*Sentinel of Freedom*, Newark, N. J., January 25, 1831; also the Newark, N. J. *Monitor*, February 1, 1831).

Of the boyhood of Thomas B. Brown little is known except that he was an untiring student and that, at the age of fifteen years, he was prepared to enter Columbian Col-

lege¹, a non-sectarian institution near Washington, D. C., from which he was graduated at the age of nineteen, in 1829. The following year he was studying in the office of one Dr. Sewell, a famous physician in the City of Washington, by way of preparation for the practice of medicine. After two years his health began to decline, and thinking a rest would be beneficial, he went to visit his father who then lived at Great Valley, Chester County, Pa.

While at Great Valley he made a public profession of religion and united with the Baptist Church of Christ, at Great Valley, April 2, 1832. On May 9, following, he took charge of the Manual Labor Academy, of Kingwood, N. J., where he remained but a short time, August 1, 1832.

On September 8, following, he was appointed a missionary by the Pennsylvania Baptist Missionary Society, and eleven days later, or on September 19, he was ordained to the work of the Gospel ministry at Lower Merion, Pa., by a council consisting of H. G. Jones, G. B. Perry, and D. A. Nichols. Less than three weeks later, or on October 9, he arrived at Milesburg, Pa., to enter upon his duties as a missionary. In 1834, he was pastor of the Baptist churches in Milesburg, Pa., and Milton, Pa., with a yearly salary from each of \$200.00. In addition to his pastoral duties, he appears to have continued his labors as a missionary in that vicinity.

¹Chartered by Congress in 1821, as a non-sectarian institution. On March 3, 1873, Congress changed the name to "Columbian University." For six years, 1898-1904, it was under Baptist control. In 1904, Congress restored its secular character, and changed the name to "The George Washington University," retaining the name "Columbian College" as that of its senior college of liberal arts. The School of Medicine, authorized in 1821, was formally opened in 1825. *The George Washington University Bulletin: The Catalogue Issue, 1947-48*, pp. 3-4, 13.

At Milton, Pa., he met Miss Margaret Ann Sanderson, whom he married, April 6, 1837. Margaret Ann Sanderson was the daughter of William Henry Sanderson and Elizabeth Irland, his wife, and grand-daughter of Henry Sanderson and Hannah Popham, his wife. She was sixth in a family of eight children, five sons and three daughters.

In, or about, February, 1837, Rev. Thomas B. Brown became pastor of the Second Baptist Church of Newark, N. J.,¹ where he remained for nearly two years when he accepted a call to become pastor of the Carmel Baptist Church, Cussewago, Crawford County, Pa. "Here . . . he was highly esteemed as a minister and a Christian. His ministrations were listened to by crowds . . . So highly were his services appreciated that the church paid him the highest salary it had ever paid to any minister." (J. Greene in *Sabbath Recorder*, Dec. 11, 1879).

Through reading a copy of *Remarks on The Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath*, by Robert Burnside, pastor of the Pinner's Hall Seventh Day Baptist Church, in London, England, he embraced the Sabbath in August, 1839, and became pastor of the Seventh Day Baptist Church of Hayfield, Crawford County, Pa., where he remained until April, 1844, when he came to New York City to preach to the group of Seventh Day Baptists then situated there; and was largely instrumental in effecting their organization into a church a year and a half later. He was pastor of this new church from its organization till April 1, 1854, when he became pastor of the Seventh Day Baptist Church at

¹Cf. *Minutes of the Hudson River Baptist Association*, 1832.

Little Genesee, N. Y., where he remained until his death, May 16, 1879, at the age of 69 yrs. 4 mos. 4 da. Because of ill health, he had resigned the pastorate at Little Genesee in 1877.

While in New York City, he became associate editor of the *Sabbath Recorder*, beginning in May, 1849, and continuing till June, 1857. His editorials were strong and vigorous, and contributed materially to the power and influence of that paper.

During each of two successive winters, those of 1846-1847 and 1847-1848, he delivered a series of lectures on the question of the Scriptural Sabbath, in New York City. These aroused much interest and were well attended. He was the author of several tracts on the Sabbath which were published, first by the New York City Sabbath Tract Society, and subsequently by the American Sabbath Tract Society. His writings really laid much of the foundation for the campaign in behalf of the observance of the Sabbath carried on for nearly forty years by the late Dr. Abram Herbert Lewis.

Personally, he was pleasant in manner, modest, simple and straightforward in speech, but never voluble; rather frail of body he was constantly in ill-health, a condition originally induced, as some of his friends thought, by over-study while in college, followed by constant intense study throughout life. Doubtless the condition of his health was one of the main reasons for his leaving the feverish atmosphere of New York City for the quiet of country life. Doubtless, too, he felt that the new home in the country would be more suitable for his five children.

XI

NEW PASTOR PROBLEMS

CALL OF PASTOR DEFERRED

At a special meeting, following the usual Sabbath service on Jan. 7, 1854, when the question of a new pastor was considered, "The church was quite fully represented, and remarks were made by nearly every person present. The result was a general conclusion that it is advisable to defer for a season action upon the subject." Meantime, the trustees were instructed to obtain acceptable pulpit supplies after the departure of the present pastor, to pay "as may be required, not exceeding the sum of three dollars per week." Chief among these supplies were Eld. Lucius Crandall and Dr. Jonathan Croffut.

REV. WILLIAM B. MAXSON ELECTED PASTOR

On various occasions the question of a pastor was considered and attempts were made to obtain one; but one was not definitely chosen until January 4, 1857, when upon the suggestion of the trustees Eld. William B. Maxson was so elected.

Earlier Work

As Elder Maxson had preached to this group periodically from 1838 to 1840, he was well known to many of the congregation. During those years he was employed by the Missionary Society in an attempt to bring the gospel of Christ to the Jews of New York City. On the Sabbath morning he attended their synagogues where he met members of the congregations. He then visited them in their homes, in their stores and their work-shops, for the purpose of thus gradually to become acquainted with them before introducing the subject of Christianity. He engaged a lecture room on Broadway for the Sabbath afternoon, and had notices read in their synagogues inviting them to attend, but very few came. He wrote and published a tract of some 50 pp. entitled, "To The Children of Israel, Scattered and Dispersed among The Gentiles." He distributed some 2,000 copies among the Jews in New York City and Philadelphia. "But", he said, "in neither city was there any among them to say to Christians who visited their synagogues, 'Men and brethren, if ye have any exhortation to the people, say on.' " So discouraging were the results of these labors, that, upon his recommendation, the mission was discontinued in January, 1840, and he left for other fields of labor.

Education

His early life had given him little opportunity for education; but in later life, after he began to preach, on a certain occasion he found he had been misled by his opponent in a public discussion of the Sabbath question, as to the correct translation of a certain passage from the

Bible. He at once determined that this should not occur again, and applied himself so determinedly and so vigorously that he acquired a complete mastery, not only of New Testament Greek and Old Testament Hebrew, but of classical Latin, as well.

In his later life, his venerable figure, his benign aspect, and above all his wise counsel, together with his genial manner, made him a conspicuous figure in our denominational gatherings. He died in October, 1863, while still pastor of this church.

Death of Son

His death was preceded by a little more than two months by that of his son, Henry Clark Maxson, of yellow fever, aboard the U. S. warship, Alabama, in New York Bay, of which he was a lieutenant and chief engineer. He had been a member of the New York City Church since 1848.

DR. JONATHAN CROFFUT

Dr. Jonathan Croffut, a physician of apparent repute, supplied the pulpit occasionally in the middle 1850's. He became a member of the church on January 7, 1855. He was a member of the first Board of Directors of the American Sabbath Tract Society in 1856, and served a term as vice president of the Seventh Day Baptist Publishing Society. He was held in high esteem by all who knew him. After a distressing illness of some four years, he passed away at his home in the city of Brooklyn, May 9, 1869, in the 73rd year of his age.

ELDER LUCIUS CRANDALL

Of Elder Lucius Crandall, Miss Rogers says, he "was closely connected with the New York Church, although never its pastor or even a member, keeping his membership in the old church at Newport, R. I. He preached to the congregation before the organization of the church and was supplying the pulpit at the time of his death in 1876. A letter is preserved in the archives of the church, in his own beautiful handwriting, wherein he accepts an offer to supply the pulpit and expresses his great interest in, and love for, the church. To many of us who knew him and loved him, it is a pleasure to turn aside for a moment, and with reverent tenderness offer these few words as a tribute to his memory." He was *de facto* a member of the congregation.

PULPIT SUPPLIES AND PASTORS

Elder Crandall was succeeded by a series of pulpit supplies for longer or shorter periods, the most of whom came to New York City for study at Union Theological Seminary. Among these were, Dr. Abram Herbert Lewis, Wardner C. Titsworth, Oliver D. Sherman, Orville D. Williams, Ira Lee Cottrell, Dr. Darwin E. Maxson, Earl P. Saunders, Dr. William C. Daland, and Judson G. Burdick, all of whom served as pulpit supply up to 1890, when Judson G. Burdick was duly made pastor. He resigned some five years later and entered the home missionary field. Other pastors who succeeded him, were as follows: George B. Shaw who served two terms, Eli F. Loofboro, Raymond B. Tolbert, Edgar D. Van Horn, Harold R. Crandall, James L. Skaggs, and Albert N. Rogers, in terms varying in length of from two years to eight years.



THE JUDSON MEMORIAL

Among those who served *ad interim* for brief periods were, Clayton A. Burdick, Boothe C. Davis, D. Burdette Coon, Lewis F. Randolph, William C. Whitford, and Ahva J. C. Bond, all of whom rendered efficient service. In longer periods when the church was without a pastor, Rev. Laurence T. Hosie, formerly pastor of the Judson Memorial Baptist Church, and now in interdenominational work in Syracuse, N. Y., served different periods, aggregating several years of highly appreciative service. He is succeeded, quite recently, by the Rev. Guy T. Stella who is readily finding his way into our hearts.

William C. Daland, a student in the Union Theological Seminary in New York City, and a member of a Baptist Church in Elizabeth, N. J., became a convert to the Sabbath, and joined the New York City Church. On May 31, 1885, he was invited to preach for the church the following year; and pursuant to action of the church he was ordained in the Plainfield, N. J., Church, January 22, 1886.

Mr. Daland, possessed of a gracious manner, was an interesting speaker; but he was insistent on promptness in beginning church service, while his New York congregation was rather more than dilatory in that respect. Finally, his patience exhausted, on a given Sabbath he began the service promptly on the duly appointed hour, and was in the midst of the long prayer when the first member of the congregation appeared. Thereafter, the congregation was on time.

In this connection, mention should be made of Dr. Edward Judson, through whose efforts this beautiful house of worship, planned by the late Stanford White, a

noted New York architect, and modeled after a famous example of Italian architecture, was erected as a memorial to Dr. Judson's father, Rev. Adoniram Judson, a pioneer missionary in the far east. Dr. Judson not only invited us to worship in this church, but occasionally preached for our congregation. On one occasion when we were without a pastor, he offered to become our supply pastor; but he was exceedingly busy with his regular duties, and we were not so situated as to have thus needlessly imposed on his gracious generosity. He very clearly differentiated between the Sabbath and the Lord's Day, as he pleased to call Sunday, holding that the seventh day of the week is the Sabbath, and the first day of the week the Lord's Day. He was accustomed to say that the spiritual atmosphere of our service on the Sabbath was carried over to his congregation and service on the following day.

MINISTERS, OTHER THAN PASTORS, MEMBERS OF THE CHURCH

Ministers, other than pastors, who have been members of this church, were: Solomon Carpenter, one of our first missionaries to China; George B. Utter, who was clerk of the church for many years, and also editor of the *Sabbath Recorder* for a full generation; Dr. Jonathan Crofut, previously noted; Vincent Horjesky, a convert to the Sabbath and ordained by this church; and Ethan P. Larkin, who, at the request of this church, was ordained by the "Presbytery" of the Eastern Association in 1854. For many years before his death in 1887, his home was at Alfred, N. Y., where he was a member of the Faculty of Alfred

University; but he continued to hold his membership with this church so long as he lived. Curiously enough, the records of the church fail to show that Solomon Carpenter or Vincent Horjesky or Ethan P. Larkin ever preached for the church. Here it may be noted that Dr. Grace I. Crandall, now a missionary in China for a full generation, was a member of this church at one time.

XII

DEACONS

Of the nine deacons who have served this church, the first was Thomas B. Stillman, who, as previously noted, was appointed to that office at the organization meeting of the church in 1845, and so continued till his death in 1866. In 1850, Clark Rogers, a deacon in the church at Preston, N. Y., became a member of this church, and was appointed a deacon here. In 1860, Deacon Rogers having moved away, at the instance of Deacon Thomas B. Stillman whose business took him away from home much of the time, another deacon was chosen and the choice fell on Pinkham Mosher.

With the death of Deacon Stillman in 1866, and the apparent removal from the city of Deacon Mosher, that office became practically vacant; in 1867, it was filled again by the choice of Thomas S. Rogers. In 1889, Dr. William P. Langworthy and Charles C. Chipman were solemnly set apart as deacons. Not long afterward, Dr. Langworthy removed from the city and attended church here but seldom. Consequently, on the third Sabbath in November, 1891, Dr. Edwin S. Maxson, pursuant to pre-

vious action of the church, was ordained a deacon. With the death of Deacon Chipman in January, 1913, and the previous removal from the city of Deacon Maxson, the church was again left without a resident deacon, and Dr. Harry W. Prentice and Prof. Edward E. Whitford were chosen and consecrated to that office on November 8, 1913.

XIII

CHURCH ORGANIZATIONS

SABBATH SCHOOL

The presence of an increasing number of children in the church soon drew attention to the need of a Sabbath School. Accordingly, at a regular church meeting, held on April 7, 1850, action was taken, as follows:

"The question of starting a Sabbath School and Bible class was brought up; and on motion of Geo. B. Utter, it was

"*Resolved*, That the Church approves the plan of having a Sabbath School and Bible Class; and that the Pastor be requested to take the general superintendence of the same, appoint suitable teachers, and procure suitable books."

There appears to be no record of the result of this action, except that in an article appearing in the *Sabbath Visitor* for August, 1852, Thomas B. Stillman is named as the superintendent of the New York City Sabbath School.

That the Sabbath School was organized and was actively carried on, there can be no doubt; and the fruits of its good work began to appear in the church records as early as April 17 and 24, 1858, when a group of a half dozen young people, ranging in age from eleven to four-

teen years, with others older, were baptized and admitted to church membership.

Now ensues a long period of silence in the record; but, though it is somewhat likely that the Sabbath School, as a complete organization, was discontinued or suspended, perhaps about the time of the death of Thomas B. Stillman, when there were few, if any, children in the church and congregation, it would appear probable that the Bible Class was continued for the most of the time.

However, whether the Sabbath School was suspended or not, it was certainly revived; as note that at a regular church meeting held on April 4, 1875, the following action was taken:

"Voted, To appoint Bro. F. H. Stillman Superintendent of the Sabbath School and Mrs. P. J. B. Wait Assistant Superintendent leader of the School."

While the Sabbath School seems to have fluctuated more or less in its career, the Bible Class, for adults, may have had a more continuous existence, having as its teacher, generally, the pastor or pulpit supply. However, it, too, seems finally to have been discontinued, for Mr. Stephen Babcock in his *Reminiscences*, writing from personal knowledge, says, in part, of Wardner C. Titsworth, "The Bible Class which he organized and conducted with so much pleasure and profit to the class, has ever been an interesting feature of our Sabbath Service." Mr. Titsworth's simplicity of language and clarity of mental vision so characterized his Bible teaching and sermons that, after he became pastor of the First Alfred, N. Y., Church, President Allen, of Alfred University, who greatly admired

Mr. Titsworth, was accustomed to say that he was a "teacher rather than a preacher."

Sabbath School Reorganized

The Bible Class thus reorganized by Mr. Titsworth was continued by his successors without interruption. But accessions of young married people with children in the church necessitated further action; and, finally, on Sabbath Day, December 11, 1897, the following preamble and resolution were adopted:

"Whereas, At different times our pastor, Rev. Geo. B. Shaw, has called our attention to the advisability of dividing our Bible Class into two or more classes; and

"Whereas, It has been necessary from time to time to organize a primary class to accomodate the little ones who are growing up in our society, and who attend church when weather permits; therefore

"Resolved, That the question of organizing a Sabbath School be referred to a committee to consider, and to report to this Society."

Subsequently, on January 15, 1898, a duly appointed committee reported, recommending the organization of a Sabbath School, and nominating a staff of officers. The report was adopted, the Sabbath School was organized at once, and has been continuous in its functions down to the outbreak of the recent World War II, when conditions reduced the school to a single class again, taught by the pastor or acting pastor. From this Sabbath School, far more than a score of fine young people have been baptized and become active members of this church. With the readjustment of peace conditions, it is hoped that the Sabbath School will resume its wider activities.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

For a time this group of young people conducted a flourishing Christian Endeavor Society; and that, too, in face of difficulties presented by their living so widely apart. However, as the time came for them to go away to college or elsewhere, the interest naturally waned and the organization was discontinued, though it left a creditable record behind it.

WOMAN'S AUXILIARY SOCIETY

For well-nigh a full half century, the church has enjoyed the cordial coöperation of an active Woman's Auxiliary Society, which has efficiently taken care of the larger share of the social obligations of the church, particularly in sending flowers and notes of cheer to the sick or otherwise shut-ins, of contributions to various deserving causes, including clothing to the needy, and many other types of service which contribute to the happiness of appreciative individuals, to groups struggling in their attempts to strengthen social welfare agencies; and last, but by no means least, giving material aid to this church in the discharge of its Christian obligations. The war has retarded the activities of this organization, too; but with returning peace conditions, it may confidently be predicted that it will resume the normal functions of its life.

NEW MIZPAH MISSION

For many years, a seaman's mission, The New Mizpah established in this city, was fostered and conducted by members of this church. However, it was conducted whol-

ly independently of the church and made no report to it; but it lay very near the hearts of its promoters. Letters received by its head testified to the kindness and encouragement received by seamen who had enjoyed the privileges of the New Mizpah Mission.

XIV

MEMBERSHIP IN LARGER BODIES

Fully persuaded that "in union there is strength", and that this trite truism applies to religious bodies as well as to secular ones, the church was not slow in seeking membership in the larger Seventh Day Baptist organizations.

EASTERN ASSOCIATION

At the regular church meeting held on April 19, 1846, may be found the following record:

"On motion of T. B. Stillman,

Resolved, That this church apply for admission to the Eastern Association; and Paul Stillman and T. B. Brown were appointed delegates to the next meeting of that Association."

The application was granted, and delegates have been regularly appointed to the annual meetings of the Association all down the years to the present time.

GENERAL CONFERENCE

The first session of the General Conference after the organization of the church was in September, 1846, at Shiloh, N. J., with Elder William B. Maxson as moderator. Following the presentation and reading of letters from the churches,

"On motion of David Clawson, visiting brethren were invited to seats in the Conference.

"The invitation was accepted by the following brethren:

"New York City,—Eld. T. B. Brown, Eld. G. B. Utter, Eld. Solomon Carpenter, and Paul Stillman."

The General Conference now entered upon a period of triennial sessions; and at the next session, in 1849, George B. Utter, of this church, was made moderator, and Thomas B. Brown was received as the duly accredited delegate of this church, pursuant to action of the church, July 8, 1849.

YEARLY MEETING

At its stated meeting on September 26, 1847, the church accepted the invitation of the Piscataway Church "to attend the Annual Meeting of the New Jersey Churches to be held with them, commencing on the 6th day of the week before the 3rd Sabbath in October." But it was not until May 1, 1875, when it received an invitation to become a member that it voted to join what is now known as the Yearly Meeting of the Seventh Day Baptist Churches of New Jersey and Eastern New York. The first time the Yearly Meeting became the guest of this church was in November, 1888. (See *Sabbath Recorder*, December 6, 1888). It came to us again in 1896, at the time of our celebration of our semi-centennial, after which it came in regular rotation with the other churches in the Yearly Meeting until our homes became so widely scattered as to make it impracticable for us to entertain it.

CHICAGO COUNCIL

At its annual session in 1890, the General Conference called a Council to meet in Chicago, October, 1890, for the

consideration of, and action upon, certain grave problems confronting the Seventh Day Baptist Denomination at that time; and this church was there represented by the two delegates allotted to it.

XV

DENOMINATIONAL INTERESTS

To the needs of our various denominational interests, this church has never turned a deaf ear. Among even the constituent members were to be found those who were of the most liberal givers in the entire denomination to these various causes; and from that beginning down to the present hour, its individual members and the church as a whole, have striven to fulfill their obligations in this respect, as in others, as God has prospered them.

INTERESTS IN DENOMINATIONAL ORGANIZATIONS

The activities of the New York City Sabbath Tract Society, organized and carried on by the members of this group before the organization of the church, but by those who were of its first members, as previously noted; and membership in various other denominational bodies, including the officers and executive boards of our Missionary, Tract, Education, and Historical Societies, the Sabbath School Board, the Trustees of the Seventh Day Baptist Memorial Fund, the Eastern Association, and our General Conference, all testify to the burden of all these responsibilities which this church, from its very beginning

down through the century, has carried by its individual members. Yes, to this catalogue of activities may be added those of trustees of Alfred University and Salem College.

ASSISTED MINISTERIAL STUDENTS

Again, the church has assisted a considerable number of our ministers by way of employing them as pulpit supply, while studying in Union Theological Seminary. Aside from the stipulated weekly stipend, clothing, hospital care, books and other necessities were provided. Some of these necessities were procured through gifts from individuals, others from the treasury of the church. At the time of our semi-centennial celebration, our Dr. Abram Herbert Lewis, who was our recognized leader in promoting the cause of the Sabbath for a full generation, declared that, but for his pastorate of a year here, he could not have written the book, *The Sabbath and the Sunday*, which was the precursor of the long line of his works on the Sabbath and related subjects. It helped equip him for his professorship in Church History in the Theological Seminary at Alfred. Others of Alfred's faculty, including one of her presidents, as well as a president of Milton College, received similar aid. Some of these students at Union Theological Seminary became some of our most outstanding men of their time.

Of those who thus served the church, Mr. Stephen Babcock, in his *Reminiscences* writes particularly of the following:

"Among those who thus supplied our pulpit was Wardner C. Titsworth, who afterward became one of our most efficient pastors and whose early death was mourned by the entire denomination.

Reared in a consecrated family, his gentleness of manner was always a passport to the hearts of those with whom he was associated; while his zeal in study was conspicuous in his sermons from Sabbath to Sabbath."

Reference has already been made to Mr. Titsworth's Bible Class. Mr. Babcock continues,

"Rev. Darwin E. Maxson, D.D., spent a year in New York, while fitting himself for the position which he afterward held, in the Theological Department at Alfred. He often spoke of it as one of the pleasantest years of his life; and it was also a year of great value to the church. Many of his sermons preached that year are still remembered with pleasure, and the sermon commemorating the four hundredth birthday of Martin Luther would have graced the pulpit of any church of any denomination."

XVI

MEMBERSHIP ROLL

The membership roll has varied with different periods, decades shall we say? The annual reports of the church to the General Conference show that from the original number of 23 one hundred years ago (1845), there was a net increase to 50 in 1852, and to 63 in 1859, as Miss Rogers says, (there being no session of the General Conference that year, as this was the period of triennial sessions). This was the highest point attained in the first half century. In 1895, the number reported was 39. Four years afterward, or in 1899, it had risen to 50; and in 1906, to 61. With the exception of two years when it dropped to 59 and 58, respectively, it remained in the 60's for a period of twenty years. At one time in this period, 1920, it reached 69, the highest point in our history. In 1927, it was just under 60, and has remained in the 50's until this year when we reported 48.

MEMBERS OF OTHER CHURCHES

From the beginning, there have been members of other Seventh Day Baptist Churches living in the area of our church, people who, for various reasons, have kept

their membership in the churches of their former homes. From time to time, this church has invited such people to unite with us; and occasionally these invitations have brought an affirmative response. At the present time, the clerk is sending his church letters to some 25 or 30 such people. Doubtless the uncertainty of war conditions has affected the decisions of these people to some extent; and it is to be hoped that returning peace may turn their attention more effectively in our direction.

WIDELY SCATTERED HOMES

The fact that our homes are so widely scattered doubtless affects our membership to some extent, certainly it affects our attendance at church. In the very beginning, the membership lived in two small, compact areas on this island. Later, a group was formed in Brooklyn by removal from the area of the Fulton Fish Market. Still later, a group formed in the City of Yonkers, by removal from this city. At the present time, so far as this writer is informed, not one member of the church lives on Manhattan Island. A former pastor was accustomed to say that his parish here was as large as the State of Rhode Island. Such, in brief, are the conditions with which the church faces the end of the first century of its history and the beginning of its second century.

XVII

SOME OUTSTANDING CHARACTERS

This sketch would not be complete without some mention of certain outstanding characters, in addition to those already so treated, who have marked this century already closed and have passed to their heavenly reward. Among these are Thomas B. Stillman, Eliphalet Lyon and his wife Ann M. R. Lyon, George B. Utter, Stephen Babcock and his wife Henrietta V. P. Babcock and his sister Dr. Phoebe J. B. Wait, and Charles C. Chipman.

THOMAS B. STILLMAN

Of the entire church group, Thomas B. Stillman was by far the most outstanding. His parents lived in Schenectady, where the father, Joseph Stillman, was a skillful mechanic and manufacturing machinist. His mother, Eliza Ward Maxson, was a grand-daughter of Gov. Samuel Ward, of the Colony of R. I., on the one hand; and a grand-daughter of Eld. William Bliss, of our Newport Church, on the other; and a sister of Eld. Wm. B. Maxson. Of her and her oldest son, Thomas B., her youngest son, William J., in his *Autobiography*, writes:

"In my oldest brother, Thomas B. Stillman, known to the last generation as the chief of the steam engineering of his day in the United States, the mentor of that profession, I can see more of my mother than in any other of the six brothers. He inherited, like all of us, his father's mechanical tendency and inventiveness, and added to it a persistency and constancy of purpose peculiarly hers, which none of the other children inherited to the same extent; and he had in its fullness the devotional sentiment, the absorption in religious duties, as the chief motive in life, which was her ruling passion,—for passion it was in her,—the hanging on the Cross of everything she most valued in life." (Vol. I, p. 2).

Thomas B. Stillman's mother had dedicated him to the Gospel ministry, and he was bending every effort in that direction, studying while working in his father's shop, as well as at night for that purpose, until he attracted the attention of Dr. Eliphalet Nott, at that time president of Union College in Schenectady, N. Y., himself a mechanical engineer of no mean ability and a shrewd judge of human character. He advised the young man to pursue his natural inclination toward mechanics and invention, saying that in this way he could be of more value to his beloved Seventh Day Baptist denomination than by entering the ministry. The advice was accepted and with the cordial assistance of Dr. Nott, he equipped himself as a mechanical engineer.

For the purpose of testing out in a large way certain heavy machinery, which he himself had invented, Dr. Nott had built a large machine shop at the foot of East 12th Street, in New York City. This plant gradually expanded until it occupied a site the size of two or three modern city blocks, and came to be known as the Novelty Iron Works. Here young Thomas B. Stillman was installed as

superintendent, until 1838, when he became one of the principal owners.

As to his subsequent public life, the following is taken from the *New York Tribune* on recording his death in January, 1866:

"Mr. Stillman was an eminent engineer and mechanic. He was the founder of the Novelty Iron Works, and was engaged in the construction of the engines of the finest American steamships afloat. During the war he was United States Inspector of steam vessels for this district, and Superintendent of construction of revenue cutters. His last work was to put twelve armed steam cutters afloat in place of sailing vessels heretofore used. He was also President of the Metropolitan Savings Bank, Trustee for nearly twenty years of the New York Hospital, and associated in many other public charities. His life was one of ceaseless activity, and usefulness, and his services in behalf of the Government, during the war and since, have been so arduous that his life has been as much a sacrifice for his country as if he had fallen on the field of battle. He was esteemed by all who knew him as a Christian gentleman; and in his death the Society of Engineers and Mechanics have lost one of their most eminent members, and the community a valued and patriotic citizen."

An editorial in the *Sabbath Recorder* (Jan. 11, 1866) sums up, briefly, Mr. Stillman's services to the Denomination, as follows:

"For some twenty-five years, Mr. Stillman had been identified with the benevolent operations of the Seventh Day Baptist denomination, filling within that period various important offices connected with our Missionary, Tract, Publishing, and Education Societies. During the three years that the [*Seventh Day Baptist*] *Memorial* was published, he was one of its editors [the principal one] and spent much time in antiquarian research, to which his mind strongly inclined, and the benefit of which the denomination now enjoys."

He was prime mover in the organization of the New York City Sabbath Tract Society, heretofore mentioned, and furnished the most of the funds for gathering its noted library of 140 books, some very rare, relating to the Sabbath. He was greatly interested in our foreign missions—China and Palestine. He gave the bell for the new chapel in Shanghai; and, when the missionaries in Palestine were brought home and the Missionary Board did not feel that it could return them to that field, he headed an independent movement to return Rev. William M. Jones and subscribed liberally to a fund for that purpose. But with Mr. Stillman's death, his associates appear to have become discouraged, and the movement was abandoned, and Mr. Jones was not returned. He had much to do with bringing the *Sabbath Recorder* to this city and giving it a successful start on its century's career.

He was active in organizing the Seventh Day Baptist Education Society, constituted in 1856, and was its first president, serving for a term of years, and its vice-president at the time of his death. He was intensely interested in developing Alfred Academy into the present organization of Alfred University, and was one of its incorporators. He contributed to its support, some \$10,000.00, in all, up to the time of his death.

Of his service in and to the church, may I quote from the paper of *Reminiscences*, presented by Mr. Stephen Babcock at our Semi-Centennial, as follows:

"Thomas B. Stillman was foremost in the founding of this Church, and the important part which he took in its organization, maintenance and history deserves more than a passing notice. For

the first seventeen years of its history the business meetings were held at his house and the records show that he was habitually present at these meetings. He was the first deacon elected by the Church at its organization and so continued until his death, and during all this time he was treasurer, contributing regularly nearly half the money raised for its support and supplying from time to time any deficit in the treasury, which he often did to the extent of hundreds of dollars. Carrying the Church on his heart, he made provision for it in his will, from which provision, largely, the Church has been able to continue its services up to the present time. There can be no doubt that his first determination to spend his life in work for the Master, was kept prominently in view and faithfully adhered to throughout his whole business career. It was he who, a few months after the organization of the Church and while it was struggling under a load of debt, induced the membership to adopt systematic giving to the Tract and Missionary Societies, and the aggregate of their monthly collections for these objects in those early days, frequently exceeded one hundred dollars a year."

As Mr. Babcock has noted, as Mr. Stillman loved this church from its very inception to the day of his death, so he was not unmindful of its future after he had passed from the scene of its activities; and, at his death, he left it a legacy which has been, and is, one of the mainstays of its financial support.

ALFRED STILLMAN

Here it may not be out of place to note the early death of Alfred Stillman, who, through his inventive genius and mechanical ability, had taken a high rank in the business world. His inventions had greatly benefited the manufacture of sugar by improvements in the machinery for extracting the juice from cane, by his "Vacuum Pan" and "Begass Furnace" for boiling the juice, and his

"Patent Clarifier" which rendered a more satisfactory product. He also invented a "Safety Fuse" to prevent the explosion of steam boilers.

Alfred Stillman was a constituent member of this church and one of its first trustees, and participated to the full in the activities of the church and denominational organizations.

Alfred Stillman lost his life, December 13, 1850, through the explosion of a steamer on the Mississippi River, aboard which he was an invited guest in company with his cousin, James Harvey Stillman, and with Edward C. Storm, of the Novelty Iron Works. The steamer was on a pleasure trip with a considerable number of invited guests of rank. The full details of the accident, so far as known, were published in the *New Orleans Picayune*, of December 14, 1850, from which excerpts appeared in the *Sabbath Recorder*, of December 26, following.

Alfred Stillman was the highly efficient and confidential ally of his next older brother, Thomas B., in all his church and denominational, as well as in his business relations.

ELIPHALET LYON

Mr. Eliphalet Lyon, a convert to the Sabbath, became a member of the church in 1856; was chosen church clerk in 1860, and was made a trustee in the same year. On the death of Thomas B. Stillman, he became treasurer; and, for a period of years, in his very quiet, Christian way, to a very great extent carried the burdens of the church, in a period when the outlook was gloomy and rather discouraging. He was the executor of the will of Thomas B. Stillman, and

through the long, harrowing litigation precipitated by that will, he courageously and equitably represented the interests of all concerned. Through court action he secured a settlement apparently satisfactory to all the heirs and other beneficiaries.

MRS. ANN M. R. LYON

Eliphalet Lyon's second wife was Ann Maria Rogers, widow of Benedict W. Rogers, and daughter of David Rogers, of Waterford, Conn. She was a constituent member of the church; and, in so far as women participated in the activities of the church in those days, she was instant in all its duties. Her real life work, however, was to help the under-privileged, especially in the City of Brooklyn where her home was established at once upon her first marriage, and where she continued to live after her marriage to Mr. Lyon, to the end of her life, in April, 1863, when the *Brooklyn Daily Times* devoted a large share of one page, to an extended account of her activities, among the poor of Brooklyn, and for the soldiers in the Civil War, first at Armory Square Hospital in Washington, then on the battle field, and again in the hospital at home. After her war service, she continued her work among the poor in Brooklyn. The *Brooklyn Daily Times* said, in part,

"The work she chose was an humble, even an unseemly one; lighting fires on desolate hearthstones; carrying food to scanty tables; begging coffins for dead paupers, and sewing shrouds for their wan bodies. Nothing of excessive wealth was her's, who was only the pitiful bestower of genial deeds and kindly ministrations. It was a cheerless, hopeless, most times thankless task to give food and warmth and shelter to dirty, sinful beings; yet many a morning's sun has risen to find her at her work, passing through narrow streets where fever festered, and later threading the busy

haunts of traffic to coax money from strong boxes to the empty rooms of poverty. Few of the people whom she most helped knew her name. She was to them the 'tall woman in black', or 'the good soul.' . . .

"She was one of God's irresistible beggars. Without annoying importunity, with no offensive obtrusiveness, she always found a welcome in the offices and counting houses of our business men, and never returned from them empty-handed. No woman was more widely known and respected by them."

This full story, from which meagre excerpts appear here, is spread upon our records, and thus becomes a no insignificant part of the priceless heritage of this church.

GEORGE B. UTTER

Prominent among the constituent members of the church was George B. Utter, who was likewise a prominent member of the New York City Sabbath Tract Society. He served the church as its efficient clerk for a period of 14 years. He had already done editorial work for the Tract Society, and when the *Sabbath Recorder* was established in New York City in 1844, he was made editor, and so continued nearly three decades. By virtue of intellectual endowment, of education, of an extended experience in metropolitan life in New York City, of travel abroad, and of constant and keen observation of men and events, he was worldly wise in the best sense, and was possessed of a keen and accurate sense of an appraisal of personal and social values, which, together with his self-poise and urbanity, all combined to make him a man of outstanding personality and character. All these qualities he brought to the editorial chair of the *Sabbath Recorder*. These, together with his business acumen, combined to

make the paper, under his administration, an editorial and financial success. It has never been a financial success under any other administration. He died at his home in Westerly, R. I., Aug. 28, 1892, in the 74th year of his age. (For a more complete sketch, see *Seventh Day Baptist Anniversaries*, 1893, pp 51-53; or *Nicholas Utter of Rhode Island*, Westerly, R. I., 1941, chap. xvii).

STEPHEN BABCOCK

For at least a full quarter century, Stephen Babcock was the leading lay member of the church. Stricken with blindness at the age of 16 years, he came to New York City two years afterward to find and to engage in some manual activity suited to the blind. He soon entered the New York Institution for The Blind, with which he sustained an active connection for fifty years. Here he availed himself of the advantages offered by the Institution to such good purpose that, upon the completion of his course in training, he was made an instructor, and soon afterward was made the head of the teaching staff, a position which he held until his retirement in 1904. As a teacher, he laid great emphasis upon the blind performing, wholly mentally, all those things which pupils possessing normal eyesight were able to do because of that. This was particularly true of mathematics, of which he was an unusually successful teacher, of arithmetic, algebra, and geometry.

While engaged in teaching geography, he directed the construction of the first raised, dissected maps for the use of the blind. These he afterwards improved and perfected, furnishing a complete set for the use of his own school, be-

sides sets for other institutions for the blind in Europe and America. These maps remained the standard appliances of their kind to the time of his death.

Mr. Babcock's activities were by no means confined to his professional duties as an educator. He participated in business, and in social and philanthropic work. For many years he was a director in one of this country's leading concerns engaged in the manufacture of printing presses, and was also a bank director. In 1904, he became a trustee of Alfred University and retained that office till his death. He was officially identified with nearly, if not quite all, of our denominational organizations, including the Tract, Missionary, and Education Societies, the Sabbath School Board, and Trustees of the Seventh Day Baptist Memorial Fund. He served a term as president of our General Conference, and for several years represented that body in the Federal Council of the Churches of Christ in America. He compiled and published the *Babcock Genealogy* (New York, 1903), a work of some 650 pp., and of a high order of merit.

But after all, his interest in, and his devotion to, this church led that of all other religious and philanthropic organizations. On coming to New York City in 1853, he became a regular attendant; but it was not until 1873, when, under the pressure of adverse influences which gravely threatened its very existence, that he became an actual member of the church. He at once set about meeting the hostile challenge, and under his leadership, the church was soon restored to the state of prosperity, which it has enjoyed ever since. He was made a trustee in 1873, and presi-



Stephen Beckwith

dent of the board of trustees in 1891. He became treasurer in 1893, and he continued to hold both these offices to the time of his death. His unchallenged leadership in the church—a leadership in the best sense—continued to the end.

Mr. Babcock's faith was a simple faith, and as rugged and stalwart as it was simple. His religious experience was too real and too personal for any dogma, or any question of the claims of "New Theology" or "Fundamentalism" to disturb the serenity of his mind. His faith was anchored to the Rock of Ages, and he exulted in the security of his anchor. He rejoiced in song, in the stable, abiding hymns of the church; and at the Sabbath service, his full, rich, sonorous voice added a certain quality of religious conviction to the congregational singing which was refreshing and satisfying to his fellow-worshippers. Whatever he did, he sought to do in the spirit of his divine Master, and with such a spirit pervading his own life, he unconsciously influenced the lives of others for the better.

MRS. HENRIETTA V. P. BABCOCK

In 1878, Stephen Babcock was married to Mrs. Henrietta Van Patten Taylor. Mrs. Babcock was noted for the beauty of her Christian character. Of a bright, cheerful, sunny disposition; possessed of a keen warm sympathy, of rare mental poise, of a gracious personal presence, she not only made a beautiful, happy home for Mr. Babcock, but was his loyal, devoted, helpful adviser, possessed of a rare tact which saved her sightless husband many an embarrassment. With a holy hatred of injustice, of wrong, of vice,

of sin in any form, she was the zealous champion of the suffering and down-trodden. Her hands were ever ready, and her purse open, to ameliorate the conditions of the unfortunate and the needy, and to minister to the claims of righteousness and charity and philanthropy. Hers was a high type of gracious, feminine womanhood, devoid of any hint of undue aggressiveness, but characterized by a firmness of faith in God and in conscious right which placed conviction of her sincerity and unselfishness beyond all cavil.

She was Mr. Babcock's daily assistant and confidential secretary. His dedication of his book, *Babcock Genealogy*, "To my dear wife, whose faithful assistance has never faltered during the long years which have been necessary to complete this task, I gratefully dedicate this volume", was no mere formal convention. Much of the laborious detail, such as a sightless man could not do, she had done for him. Nor was such service by any means confined to this book. It extended to every phase of his greatly diversified life, those of his non-professional character in particular; and when he laid down his vocational duties, her share in his avocations increased rather than lessened. Not only was she thus devoted to him in his church work, but like him, she took her full share of duty in the church work. For many years she served as treasurer of several miscellaneous funds raised within the church for various objects, and was an active member of the Woman's Auxiliary Society.

DR. PHOEBE JANE BABCOCK WAIT

Dr. Phoebe Jane Babcock Wait, a younger sister of Stephen Babcock, a graduate of Alfred University in 1860, soon afterward became a teacher in the New York Institution for the Blind in New York City, where, in 1863, she married William B. Wait, of the faculty of that institution. Subsequently she was graduated from the New York Medical College and Hospital for Women, and later from the New York Ophthalmic Hospital and College. In 1875, she became a member of the faculty of the New York Medical College and Hospital, and then for several years she was dean of the college and was on the hospital staff. She continued in these positions till 1898, when she resigned and retired from hospital and college work. When our Missionary Society decided to establish a medical mission in Shanghai, and Dr. Ella F. Swinney was chosen for that work, Dr. Wait became, in no small sense, the American adviser of the Mission. This function continued to the end of her life. Such advice and assistance as she had given Dr. Swinney, she had given Dr. Rosa Palmborg when she followed Dr. Swinney.

Of the many philanthropic and other social organizations with which she was connected that of the cause of temperance commanded her special interest. To this end, she identified herself with the Woman's Christian Temperance Union, where she was active for many years before her death.

She became a member of this church in 1873; and, except when calls of professional duty and mercy prevented, she was regular in her attendance at Sabbath serv-

ices and at other religious and business meetings of the church, retaining a keenly active interest in all such work to the end. Her attendance at church was no perfunctory duty. Her heart was in that as it was in all duty or service to which she felt called, and she gave freely of time and money to all such interests. Not only that, but she opened wide the doors of her hospitable home to the church for receptions to the pastor, or for other social church gatherings. She was a charming hostess. No guest went from her home without feeling better and more happy and more cheerful for having been in her presence. On learning of her death, one of her friends wrote,

"Her mental strength and wisdom, and her heart-love and her unselfishness were treasures rare. 'The joy of the Lord' seemed her veritable strength. She has left us a wealth of riches in her personal life and its blessed influence."

CHARLES CLARENCE CHIPMAN

In March, 1889, Charles Clarence Chipman, bringing the customary letter from the 1st Alfred Church, became a member of this church, and scarcely more than two weeks afterward, he, and Dr. William P. Langworthy, were called to ordination as deacons, and on the 4th of May, following, they were solemnly consecrated to that office. On May 29, 1892, Mr. Chipman was elected a trustee of the church. He continued to serve the church in both these offices until his death. He was fresh from graduation from the Department of Architecture of Cornell University, and had obtained a position with a firm of architects of repute in New York City.

Full of zeal and enthusiasm in whatever undertaking he engaged, he brought a breath of new and fresh life into the church; and tactfully set about inspiring it with a new life of greater and wider activity. In this, he was strongly supported by others who soon followed him into the church; the older members were soon caught up in the current of this new activity, but care was taken throughout not to appear, in any way, to infringe upon, much less, to supplant the strong leadership which had held the church together for so long, a leadership which was to continue for many years yet; but rather to encourage it, and to persuade it of a bright promise in the years to come. All this really led to a new growth in many, if not all, respects; and the church thrived as not before in several decades.

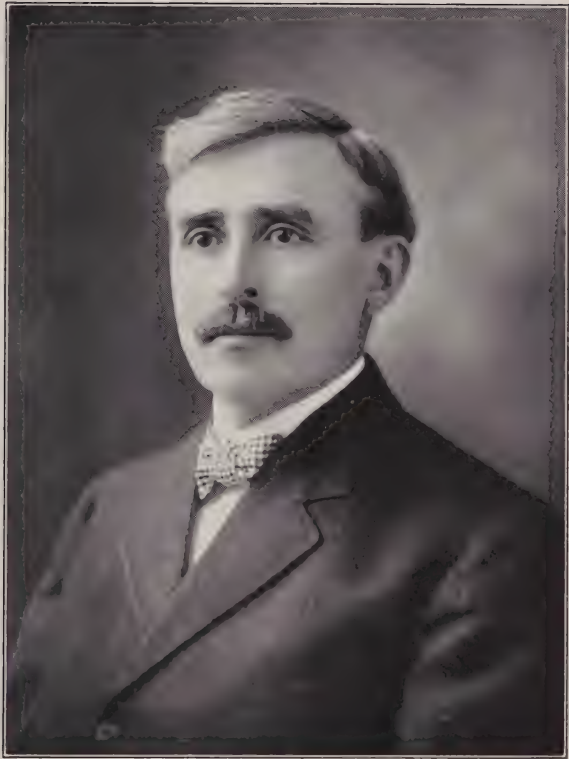
Along with his activity in the church, Mr. Chipman soon became identified with our denominational organizations generally. These included the Tract, Missionary, and Education Societies, the Sabbath School Board, the Trustees of the Seventh Day Baptist Memorial Fund, and the General Conference. In no small measure, he was instrumental in having our publishing house removed from Alfred to Plainfield, where was, and is, situated the Board of Trustees of the Tract Society, really its board of managers.

His work in the Education Society was directed primarily toward denominational interests in Alfred University, where he was active in assisting in opening a new epoch in the administration of the late President Boothe C. Davis. In the Missionary Society, for a time, he directed his efforts in behalf of our interests in the Gold Coast re-

gion of West Africa; nor was he by any means uninterested in all our missionary work, both at home and abroad.

In 1894, he presided over the annual session of the General Conference at Brookfield, N. Y., in the absence of the president. From this time forward until his death, he was intimately connected with many phases of the work of that body. For many years in the latter part of his life, he was a member of the Committee on Denominational History. His most signal service for the General Conference, however, was performed in connection with the One Hundredth Anniversary of its organization, in 1902¹. Two years before, or in 1900, he was made chairman of a committee to prepare a programme for that occasion—a programme which, when finally presented to the General Conference for adoption, covered the history of all known Seventh Day Baptist activities previous to 1902. This was the original plan of the book which, when published in 1910, was known as *Seventh Day Baptists in Europe and America*. This book, the final preparation and publication of which was accomplished in 1910, only after many delays and disappointments, is monumental; and to have brought so magnificent a purpose to so complete a fulfillment under existing conditions was, of itself, a remarkable achievement; and it was through the indomitable persevering leadership of Mr. Chipman that this epoch-making work was carried to so successful an issue; and through the generations to come, it will remain a monument to his foresight and forceful generalship.

¹The General Conference really dates from 1801. (*Seventh Day Baptist Year Book*, 1945, pp. 6-7.)



CHARLES CLARENCE CHIPMAN

In his professional career as an architect, he was early entrusted with superintending the erection of one of the large commercial buildings of a half century ago in New York City. This was followed by other similar trusts, all of which were carefully carried out to the entire satisfaction of his employers. Subsequently, after he had opened an office of his own in New York City, he was made School Architect of the City of Yonkers, N. Y. Here he made plans for, and erected a large number of new buildings, with major remodelings or additions to all others in the city. Meantime, he had included a new Hall of Physics for Alfred University, and the new Whitford Memorial Hall at Milton College in his professional career. He also designed the house of worship used for many years by the Seventh Day Baptist Church at Hornell, N. Y., the only building of that character which he designed. As his graduation thesis, so to speak, he designed a proposed Lyceum Building for Alfred University, a building which was never erected; but his tinted drawing of it in perspective, is a highly prized possession of our Historical Society today, in whose library it hangs, the gift of his family.

I can not close this brief sketch of Deacon Chipman without speaking of another phase of his life and character—that exemplified in his service as deacon in this church. This was the finest and most fragrant flower of the full fruition of his character. The functions of this office were to him the Holy of Holies. Like Moses when he cast his shoes from off his feet as he stood before the burning bush, so here Deacon Chipman stood on Holy Ground. Here he was a priest of the most High God, and with reverent head

and foot he trod this path to the altar of his Omnipotent Maker. To the stranger within the gates of the church, to the hungry, to the sick and afflicted, he was a ministering servant of the King of kings, and of the Lord of lords.

Was there trouble and misfortune in the home of any in the church, there were he and his devoted wife to be found; and the more overwhelming the sorrow, and the further away all others may have seemed to have withdrawn from the suffering and unfortunate, the swifter were their feet to bear comfort and sympathy to the lonely and desolate, who, but for them might have felt deserted by God and man alike. Ministering angels quietly they came, and quietly they stole away; but with them they brought, and behind them they left—comfort, and peace, and human brotherhood, and—the sympathy of the divine Master. Had Deacon Chipman lived to no other purpose than this ministry, that alone would have crowned him with the most shining of golden crowns.

MISS L. ADELLE ROGERS

I should fall short of a rare privilege, if not a duty, if I failed to record here something of the labors of a loyal servant, the devotion to what she esteemed a sacred duty; and in short, if I failed to note the long and faithful service of Miss L. Adelle Rogers, as clerk of the church. She became a member of the church in 1882, and was made clerk in 1889. Every page of the records inscribed by her pen, shows a painstaking care of exactness of statement not so often found in such records as could be wished. This duty was hers for almost full twenty years, when, for

personal reasons, she felt obliged to resign, doubtless impelled to do so by the pressure of other duties. She was a teacher in the New York Institution for the Blind, where she was closely associated with Stephen Babcock; and his retirement necessitated certain changes of administration there—changes which bore more heavily upon Miss Rogers. She was a constant attendant at the church service, and took her full share of other duties besides that of clerk. As previously noted, she prepared and read the history of the church at its semi-centennial—a task well done. It shows a very real grasp of her subject and its significance. Though on her retirement from teaching, she removed her home to Alfred, N. Y., and returned to New York City very seldom, she retained her membership with this church, and continued her financial contributions to its support to the end of her life.

CHRISTIAN THEOPHILUS LUCKY

This historical sketch of our church would be sadly wanting, if there were no mention made of Christian Theophilus Lucky, a Christian Jewish scholar internationally recognized as a man of profound learning in the Hebrew language and literature, and in the history and customs of the Jewish people, as well as of the history and doctrines of the Christian Church.

Almost from its beginning this church has had many unpleasant experiences with various Jews who have professed Christian faith, some of whom have sought and obtained membership with us; but the one shining light, the one who stood the test and remained faithful to the end of

his life, was our good Brother Lucky. His Christian integrity was attested by both Jewish and Christian scholars. Among the latter was Franz Delitzsch, a distinguished theologian of international repute, of Leipzig, Germany, who, in a personal letter to Dr. Arthur E. Main, left no doubt of Lucky's genuineness.

Born in Galicia, Austria, September 11, 1854, pursuant to the wishes of his father, he entered upon the required studies to become a rabbi. In this course, he happened to find a copy of the New Testament which he read, and accepted its teachings. He finally came to New York City and entered Union Theological Seminary in 1883. Here he met Rev. Ira Lee Cottrell, at that time a student there, and through him learned of Seventh Day Baptists—Sabbath-keeping Christians.

Mr. Cottrell, possessed of a warm, genial, but earnest personality which made him one of the most successful pastors of his generation, was able to make Mr. Lucky feel that he had found a devoted Christian friend who faithfully kept the Sabbath, one who could, and did introduce him to a church of like faith. Not only here did Mr. Cottrell give every encouragement to Mr. Lucky, but followed up the acquaintance for a series of years, entertaining him in his home from time to time.

Mr. Lucky soon became a regular attendant at the weekly service of this church, and was accepted as a member, on February 14, 1885. He engaged in mission work among the Jews of this city and elsewhere, finally going to his native country for that purpose. Meantime, he assisted

in editing two papers for disseminating Christian doctrines among the Jews.

He was on his way to this country when the first World War broke out, but was marooned in Holland. At length anxiety about his people in his native land induced him to attempt to return there. But illness overtook him; and, never robust, and now worn by fatigue and anxiety, he did not have the necessary physical resources to regain his health; and died, November 25, 1916, in the hospital "Ebenezer" at Berlin-Steglitz; and four days later, November 29, he was buried in the Jewish church-yard at Plau. Rather full biographical sketches of him appeared in the *Sabbath Recorder*, September 12, 1917; August 13, 1917; October 22, November 8, 1917; and March 19, and April 2, 1934.

That this church contributed to the mission and labors of this devoted follower of the meek and lowly Nazarene, is not the least of its good works in the full century of its life.

XVIII

RETROSPECT

Thus ends a quite inadequate sketch of the history of this church, together with something of its more outstanding members, its heroes shall I say, I had almost said its saints, if indeed, it be conceded that there are Seventh Day Baptist saints. It is all imperfectly done. Of several of these heroes, rather full outline biographies have been published elsewhere from which I have drawn freely. Others are in course of preparation.

HAS THE CHURCH FULFILLED ITS MISSION?

What, then, do we say at the end of the century? Has this church fulfilled its mission? Very few individuals or organizations fulfill their mission to the uttermost; but many do fulfill them to a measurable degree, sufficient to justify their careers. Has this church so justified itself?

Its Contribution to the Denomination

It began the fostering of the infant *Sabbath Recorder*, furnishing it its editor and an assistant editor, the one the clerk of this church, the other its pastor. It has furnished leading members of nearly, if not all our denominational organizations, including at one time, the entire Sabbath

School Board except its associational secretaries; and two presidents of the Tract Society covering a period of forty years. The present president of the Missionary Society was formerly pastor of this church, which has furnished four presidents of the General Conference, and the one president of the Historical Society since its organization all but thirty years ago. It furnished the man who conceived and pushed to a successful completion, not only the celebration of the centenary of the General Conference, but of the history of the denomination in two huge volumes. In the lap of this church was organized and set to work the New York City Sabbath Tract Society. From its very beginning it has kept its members actively interested in all our denominational interests, furnishing both men and women who have given material assistance in the several operations of these interests. It has given encouragement and no small degree of assistance to a large number of our ministers in acquiring an education, among whom have been those of the leading Seventh Day Baptists of their generation. It was from the membership of this church that our first foreign missionaries, Rev. Solomon Carpenter and his wife, Lucy M. Carpenter, who with their subsequently chosen associates, Rev. and Mrs. Nathan Wardner, set sail for China in January, 1847.

This, in very brief outline, has been the church's contribution to the denomination, on the one hand.

Its Response to Social Needs

On the other hand, it has been the church home of dozens of men and women contributing to the demands of

society, by way of education in various fields—furnishing teachers from the kindergarten grade through the college, in public schools, and in schools under private or semi-private administration. Not only that, but the fields of law, medicine and nursing, architecture and other fields of social need have all drawn upon its resources. Civic and patriotic calls have by no means passed unheeded, and the supreme sacrifice has been offered on our Country's altar.

XIX

CONCLUSION

This which I am reading to you is no idle boast, but is all to be found in the record; and through it all, there has been a conscious feeling of the leading of Divine Providence. Moreover, despite certain handicaps imposed by the present very unusual world-wide-spread conditions, our membership, though still small in numbers, is more than twice that in the beginning, and our opportunities now are surely no less in number and in magnitude than they have been at any time in the century now just closed. But a small church we are, in the midst of one of the greatest cities in the world.

As during the past few months, I have followed the record of this very small church through its career, all the way from the Fulton Fish Market and the Novelty Iron Works, year by year and decade by decade, and have seen its cloud by day and its pillar of fire by night constantly moving ahead and beckoning it onward, I am filled with awe at the marvelous leadings of the Holy Spirit, and it is in the deepest humility, with a keen sense of unworthiness, and with a sense of inadequacy to such a task, that I present something of that record to you today.

Nevertheless, I can but feel that, though we be a church but very small in numbers, our opportunities and task may be all the greater because of that.

Then, with a humble prayer of thankfulness to Almighty God, for his protection, and for the guiding hand of our Divine Heavenly Father all the way down through the century just closed; and invoking His protection and guidance for the future, as in the past; and with renewed courage and with stout hearts, let us face the century which lies ahead of us, with all its tasks, opportunities, and possible achievements, all, as yet, unrevealed.

With the same note of spiritual, optimistic hope with which Miss Rogers closed her paper at the *mid*-century, may I close mine at the *end* of the century:

"You look at the sky at evening,
And out of the depths of blue,
A little star, as you call it,
Is glimmering faintly through.
Little! He sees who looks
From his throne in the highest place,
A great world, circling grandly
The limitless realms of space.

* * *

"Let us be strong in the doing,
For that is ours alone.
The meaning and end are His,
And He will care for his own;
And if it seem to us 'little',
Remember that from afar
He looks into a world, while
We but glance at a star."

ADDENDA

I

One Hundredth Anniversary Exercises
of the
First Seventh Day Baptist Church
of
New York City
Worshiping in the
Judson Memorial Baptist Church
Washington Square, Foot of Fifth Avenue
Seventh Day, November 10, 1945, at 11:00 A. M.

Church organized at the house of Thomas Bliss Stillman
551 Fourth Street (now 324 East Fourth),
between Avenues C and D

Presiding, Rev. Harold R. Crandall
President of the Seventh Day Baptist Missionary Society
and
Pastor of This Church, October, 1922 — June, 1930

II

LETTERS

Of the members of the church living at the time of the Semi-Centennial Celebration in 1895, but three are now living; namely, Mrs. Charles C. Chipman, Corliss F. Randolph, both of whom were present at the centenary celebration; and Mrs. Anne Langworthy Waite, who sent the following letter:

Bradford, R. I.

November 6, 1945

Dear Brothers and Sisters of the New York City Seventh Day Baptist Church:

I wish I might be with you at this anniversary time, but am more than glad to send my message of loving interest in all your doings.

When I graduated from Alfred University in 1892, I was grateful for a chance to teach in the School for The Blind, through the interest of my good cousin, Stephen Babcock and his sister, Dr. Phoebe J. B. Wait.

It also opened the way to my study of medicine and that happy career.

The meeting of my good husband followed there, and my marriage; followed now by my dear son and his family.

I do not doubt that all your families are as happy, and I pray that they may all be blessed a thousand-fold as a church in the years to come.

Sincerely,

ANNE LANGWORTHY WAITE

Of former pastors of the church now living, all were present but Rev. Edgar D. Van Horn, D.D., who sent the following letter:

Alfred University, Alfred, N. Y.

November 4, 1945

Mr. Corliss F. Randolph
83 Jefferson Ave.
Maplewood, N. J.

My dear brother Randolph:

I appreciated very much the kind invitation sent me by the New York City Church to attend the celebration of their centennial on November 10. Much as I would appreciate being present at your services, my physical condition makes it inadvisable to attempt the trip.

I have many happy memories of the years I spent there as pastor, and trust that as you celebrate the ending of the first hundred years, it will also mark a happy beginning of another one hundred years of service.

I know of no church in the denomination where its members face a greater test of their love and loyalty in maintaining its weekly services than those of the New York City Church.

I pray God's blessing upon you as you review the achievements of these first hundred years, and that the church may be inspired with new faith, courage, and optimism, even in these dark days, to render even a greater service in these coming years.

Yours in Christian love,
EDGAR D. VAN HORN

From the close of the pastorate of Rev. Albert N. Rogers until September 1, 1945, the stated pulpit supply of the church was Rev. Laurence T. Hosie, a former pastor of the Judson Memorial Baptist Church, but now Director of the Protestant Social Service Bureau of the Council of Churches of Syracuse and Onondaga County, N. Y., who sent the following letter:

302 Y. M. C. A. Building, Syracuse 2, N. Y.
November 5, 1945

To The Seventh Day Baptist Church in New York City:

My very dear friends:

I am with you in spirit this day and rejoice with you on this completion of a hundred years of distinctive spiritual achievement.

I am conscious that in your memories you are thinking of great souls who have created your church, its educational institutions, and provided the spiritual insight and nurture which have made the Seventh Day Baptist Church a real power. I rejoice, too, in the manner in which your church has made its distinctive witness regarding the will of God and the integrity with which it has promoted the worship of the Eternal in that manner which you believe to be in keeping with His desire and purpose. In the tragic times in which we live, the world demands an assurance that life is still good—that God lives; and needs above all the assurance that we Protestants have a common cause and mission in proclaiming that all men are brothers and that, with no less emphasis on our distinctive denominational obligations, we have unity in a united Protestant witness. In your membership in the Federal Council of Churches, in your fostering of all good works and, may I say, in your acceptance and treatment of me as a minister of another denomination, you have revealed this breadth of spirit and concern for the greater church of God. The hours I was privileged to spend with you were richly rewarding in the quickening of my own spiritual life, and in the warm personal relations which I found most helpful at times when I knew discouragement and some frustration.

May God bless you all on this great day and give you joy as you continue in His service with open minds and hearts to know and do His will.

Sincerely and fraternally,
LAURENCE T. HOSIE

In a personal letter to the church clerk, Mr. Hosie said,

"During the years that I have had an association with your church it has meant far more to me than I think you can possibly realize. Your liberality of spirit gave me true freedom of pulpit expression. That same liberality extended to your personal relations with one whom, while not a member of your own communion, you accepted as a Christian brother and gave him the warmth of your support and affection."

* * * * *

Following the celebration, the church clerk sent copies of the programme, with brief notes of explanation to the ministers of a number of neighboring churches. Among the notes of acknowledgment were the following:

"I sincerely appreciate your thinking of us in connection with the programme of the Hundredth Anniversary of your church, which holds its services in the neighboring building on the Square.

"If there is any way in which we can serve you and your people here at the Washington Square Methodist Church, do call on us."

JOHN M. PEARSON, *Minister*

Washington Square Methodist Church.

"I was very much interested in reading over the programme of the Centenary Exercises of your church. They are indeed inspiring and reflect a real contribution that your church has made over a long period of years. May I congratulate you on the honesty and sincerity of the work that the church is doing."

WORCESTER PERKINS, *Rector,*

Church of the Holy Communion.

"May I extend to the members of the First Seventh Day Baptist Church of New York our hearty congratulations on the hundredth anniversary of their church. I appreciate your sending me a programme of the centenary exercises and the spirit of neighborliness which it represented."

ELMORE K. MCKEE, *Rector,*
St. George's Church.

"Thank you very much for your note and for the calendar of your Anniversary Exercises included.

"Our celebration is to be only that of our hundred years here on Fifth Avenue. The church itself was founded in 1716 and had its two hundredth anniversary a few years ago. But all churches that celebrate past years offer the same thanksgiving to God."

J. V. MOLDENHAWER, *Minister,*
First Presbyterian Church.

"It was good of you to send me a copy of your anniversary pamphlet and I thank you for it. I have read it with interest and rejoice that you have been able to complete one hundred years of such honorable existence. May God's blessing guide you and abide with you always."

LEICESTER C. LEWIS,
Vicar of St. Luke's Chapel.

III

CHURCH OFFICERS

Moderators

There appears to be no action of the church by which a moderator was chosen for a stated term, until 1907. Previous to that time, during such periods as when the church had a pastor, generally—though not always—he was chosen for the day though the records are a little vague in that respect. During the pastorates of Thomas B. Brown, William B. Maxson, and Abram Herbert Lewis, and to quite an extent during the pastorates of George B. Shaw and Eli F. Loofboro, they served in that capacity. Others who often presided at business meetings were Thomas B. Stillman, Clarke Rogers, Lucius Crandall, Nathan Rogers, David Rogers, Thomas S. Rogers, and Stephen Babcock.

In 1907, the church adopted the plan of electing a moderator annually; and on February 3, of that year, Frank L. Greene was so chosen. However, on June 2, immediately following, he resigned, as he was about to remove his home from the city, and Esle F. Randolph was elected his successor, and was reëlected, annually, until 1944, when he declined reëlection, as he, too, had removed from the vicinity of the church; and Harry W. Prentice was chosen his successor.

Clerks

George B. Utter	1845
Franklin W. Stillman	1845-1847
George B. Utter	1847-1859
Eliphalet Lyon	1859-1878
Francis H. Stillman	1879-1883

William P. Langworthy	1883-1889
Miss L. Adelle Rogers	1889-1908
Corliss F. Randolph	1908-1909
J. Alfred Wilson	1909-1911
Edward E. Whitford	1911-1912
Corliss F. Randolph	1912-

Deacons

Thomas B. Stillman	1845-1866
Clarke Rogers	1850-1861
Pinkham Mosher	1860-1863
Thomas S. Rogers	1867-1889
William P. Langworthy	1889-1931
Charles C. Chipman	1889-1913
Edwin S. Maxson	1891-1908
Edward E. Whitford	1913-1935
Harry W. Prentice	1913-

Trustees

Thomas B. Stillman	1846-1866
William M. Rogers	1846-1860
Alfred Stillman	1846-1850
Benedict W. Rogers	1851-1853
Nicholas Rogers	1854-1857
Nathan Rogers	1857-1860
Eliphalet Lyon	1860-1883
David Rogers	1867-1879
Thomas S. Rogers	1873-1892
Stephen Babcock	1873-1916
Francis H. Stillman	1883-1893
Charles C. Chipman	1892-1913
Mrs. Mary E. Rogers	1893-1902
Frank L. Greene	1902-1907
Herbert G. Whipple	1907-1935
Edward E. Whitford	1914-1918
Esle F. Randolph	1916-1944

Royal L. Cottrell	1918-1924
Edward E. Whitford	1924-1935
F. Hamilton Whipple	1935-1946
Harry W. Prentice	1935-
Royal L. Cottrell	1944-
Ernest H. White	1946-

Treasurers

Thomas B. Stillman	1846-1866
Eliphalet Lyon	1867-1883
Francis H. Stillman	1883-1893
Stephen Babcock	1893-1916
Edward E. Whitford	1917-1919
Royal L. Cottrell	1919-1923
Edward E. Whitford	1923-1935
Esle F. Randolph	1935-1944
Royal L. Cottrell	1944-

Assistant Treasurers

Edward E. Whitford	1912-1917
Herbert G. Whipple	1932-1933
Miss Virginia Fitz Randolph	1943-

Superintendents of Sabbath School

There does not appear to have been a full, formal organization of a Sabbath School until in January, 1898, when, as the records show, a fully organized Sabbath School was launched, which has been sustained till the present time. The superintendents have been as follows:

Corliss F. Randolph	1898-1908
Holly W. Maxson	1908-1915
Mrs. Herbert G. Whipple	1915-1917
Esle F. Randolph	1917-1918
Royal L. Cottrell	1918-1919
Harry W. Prentice	1919-

PASTORS

Rev. Thomas B. Brown	1845-1854
Rev. William B. Maxson	1857-1863
Rev. Abram Herbert Lewis	1867-1868
Rev. Judson G. Burdick	1890-1896
Rev. George B. Shaw	1897-1902
Rev. Eli F. Loofboro	1902-1906
Raymond B. Tolbert (Acting).....	1906-1908
Rev. Edgar D. Van Horn	1909-1917
Rev. George B. Shaw	1918-1921
Rev. Harold R. Crandall	1922-1930
Rev. James L. Skaggs	1932-1938
Rev. Albert N. Rogers	1940-1943

IV

SOME DENOMINATIONAL ACTIVITIES OF EARLY
MEMBERS OF THE CHURCH

Alfred Stillman:

Vice-Pres. N.Y.C. Sab. Tract Soc.
Director S.D.B. General Tract Soc.
Vice-Pres. Am. Sab. Tract Soc.

Franklin W. Stillman:

Treas. and Rec. Sec. S.D.B. General Tract Soc.
Rec. Sec. Am. Sab. Tract Soc.
Treas. N.Y.C. Sab. Tract Soc.
Member Executive Com. S.D.B. Missionary Association

Paul Stillman:

Cor. Sec. N.Y.C. Sab. Tract Soc. Founded 1842
General Agent S.D.B. Gen. Tract Soc.
Cor. Sec. Am. Sab. Tract Soc.

Thomas B. Stillman:

President N.Y.C. Sab. Tract Soc.
On Pub. Com. S.D.B. Gen. Tract Soc.
Cor. Sec. S.D.B. Pub. Soc.
Rec. Sec. S.D.B. Pub. Soc.
Director S.D.B. General Tract Soc.
On 1st Board Directors Am. Sab. Tract Soc.
President S.D.B. Educ. Soc.
Editor S.D.B. *Memorial*

Benedict W. Rogers:

Treas. S.D.B. Edu. Soc.
Director S.D.B. Miss. Soc.
Vice-Pres. Am. Sab. Tract Soc.

Clarke Rogers:

Director Am. Sab. Tract Soc.
Trustee S.D.B. Pub. Soc.
Treas. S.D.B. Pub. Soc.
Treas. S.D.B. Edu. Soc.

Nathan Rogers:

Vice-Pres. N.Y.C. Sab. Tract Soc.
Vice-Pres. S.D.B. Pub. Soc.
Director Am. Sab. Tract Soc.

Nicholas Rogers:

Director Am. Sab. Tract Soc.

William Maxson Rogers:

Trustee S.D.B. Pub. Soc.

Treas. S.D.B. Pub. Soc.

George B. Utter:

Rec. Sec. N.Y.C. Sab. Tract Soc.

Cor. Sec. Am. Sab. Tract Soc.

Cor. Sec. S.D.B. Pub. Soc.

Editor *Sabbath Vindicator*, pub. N.Y.C. Sab. Tract Soc.

Editor *Sabbath Recorder*

Director Am. Sab. Tract Soc.

President General Conference 1849

Vice-Pres. S.D.B. Edu. Soc.

Thomas B. Brown:

President S.D.B. Missionary Association

Vice-Pres. S.D.B. Missionary Society

Cor. Sec. S.D.B. Missionary Society

Director S.D.B. Missionary Society

Director S.D.B. Education Society

Rec. Sec. Am. Sab. Tract Soc.

Director and Trustee Am. Sab. Tract Soc.

Assoc. Editor *Sabbath Recorder*

William B. Maxson:

Vice-Pres. S.D.B. Missionary Society

President S.D.B. Pub. Society

Vice-Pres. S.D.B. Pub. Society

Director and Trustee Am. Sab. Tract Soc.

Missionary Among the Jews

Assoc. Editor *S.D.B. Missionary Magazine*

Solomon Carpenter:

Principal DeRuyter Institute

First S.D.B. Missionary to China

MEMBERSHIP IN DENOMINATIONAL ORGANIZATIONS

President: PUBLISHING SOCIETY

Lucius Crandall	1849-1856
William B. Maxson	1857-1859

Vice-President:

William B. Maxson	1850-1857
Nathan Rogers	1855-1856
David Rogers, 2nd	1856
J. Croffut	1858

Corresponding Secretary:

George B. Utter	1849-1859
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Recording Secretary:

Thomas B. Stillman	1849-1859
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Treasurer:

Benedict W. Rogers	1849-1853
William M. Rogers	1853-1857
Eliphalet Lyon	1857-1859
Clarke Rogers	1860-1865

Managers (Trustees):

William M. Rogers	1849-1856
Clarke Rogers	1849-1856
Lucius Crandall	1849-1858
Thomas B. Stillman	1849-1856
William B. Maxson	1849-1856
Nathan Rogers	1849-1856
Edwin G. Champlin	1849-1856

Auditors:

Edwin G. Champlin	1855-1859
Nathan Rogers	1857-1859

Honorary Directors:

Thomas B. Stillman
William B. Maxson
Eliphalet Lyon
Lucius Crandall

Lay Members:

Thomas B. Brown
Alfred Stillman
Paul Stillman
E. P. Larkin

AMERICAN SABBATH TRACT SOCIETY

DIRECTORS AND TRUSTEES

President:

William B. Maxson	1843-1844
Lucius Crandall	1844-1845
Stephen Babcock	1903-1913
Corliss F. Randolph	1913-1941

President Emeritus:

Corliss F. Randolph	1941-
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Vice-President:

Alfred Stillman	1843-1851
George B. Utter	1844-1848
	1856-1858
Paul Stillman	1848-1852
Benedict W. Rogers	1852-1853
William M. Rogers	1853-1860
Nicholas Rogers	1855-1856
Jonathan Croffut	1855-1857
Nathan Rogers	1855-1858
Stephen Babcock	1904-1905
Charles C. Chipman	1905-1913
Corliss F. Randolph	1908-1913
J. Alfred Wilson	1908-1911

(Of corporation only)

James L. Skaggs	1933-1938
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Treasurer:

Thomas B. Stillman	1843-1862
J. Leland Skaggs	1939-1947

Corresponding Secretary:

Paul Stillman	1843-1848
George B. Utter	1848-1858

Recording Secretary:

Franklin W. Stillman	1843-1847
Thomas B. Brown	1847-1854

Directors and Trustees:

George B. Utter	1843-1844
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Thomas B. Brown	1843-1847
William B. Maxson	1843-1858
Clarke Rogers	1843-1846
	1848-1851
Edwin G. Champlin	1847-1850
Lucius Crandall	1848-1858
Eliphalet Lyon	1856-1858
Judson G. Burdick	1887-1906
Stephen Babcock	1881-1913
Corliss F. Randolph	1890-1941
Charles C. Chipman	1891-1913
Frank L. Greene	1895-1908
George B. Shaw	1897-1902
	1918-1921
Esle F. Randolph	1901-
Mrs. Stephen Babcock	1902-1904
Eli F. Loofboro	1902-1908
John B. Cottrell	1905-1906
Raymond B. Tolbert	1907-1908
Edgar D. Van Horn	1909-1917
Royal L. Cottrell	1913-1914
Elisha S. Chipman	1913-1914
Harry W. Prentice	1915-1916
Edward E. Whitford	1916-1936
Harold R. Crandall	1922-1930
Holly W. Maxson	1924-1929
William R. Clarke	1927-1929
James L. Skaggs	1932-1938
J. Leland Skaggs	1936-

MISSIONARY SOCIETY

BOARD OF MANAGERS

President:

Thomas B. Brown	1844-1847
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Vice-President:

Thomas B. Stillman	1844-1858
Thomas B. Brown	1854-1855

William M. Rogers	1854-1855
Jonathan Croffut	1855
Nicholas Rogers	1855
Clarke Rogers	1857-1863
William B. Maxson	1858

Recording Secretary:

George B. Utter	1847-1858
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Corresponding Secretary:

Thomas B. Brown	1847-1853
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Treasurer:

George B. Utter	1862-1884
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Director:

Franklin W. Stillman	1843-1847
Edwin G. Champlin	1847-1850
Benedict W. Rogers	1851-1853
Clarke Rogers	1853-1856
Thomas B. Brown	1856-1859
Nathan Rogers	1859-1861
Eliphalet Lyon	1862-1865
Judson G. Burdick	1893-1903
George B. Shaw	1918-1921
Corliss F. Randolph	1920-1942
James L. Skaggs	1932-1938
Albert N. Rogers	1940-1943

EDUCATION SOCIETY

President:

Thomas B. Stillman	1855-1858
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Vice-President:

George B. Utter	1855-1858
Clarke Rogers	1861-1866

Edgar D. Van Horn	1909-1918
Corliss F. Randolph	1920-1938
Esle F. Randolph	1921-1939

Treasurer:

Clarke Rogers	1855-1861
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TRUSTEES OF THE SEVENTH DAY BAPTIST
MEMORIAL FUND

Stephen Babcock	1903-1916
Charles C. Chipman	1905-1913
Edward E. Whitford	1913-1935
Holly W. Maxson	1916-1927

GENERAL CONFERENCE

President:

George B. Utter	1849
¹ Charles C. Chipman (acting).....	1894
Frank L. Greene	1896-1897
Stephen Babcock	1905-1906
Esle F. Randolph	1922-1923
Corliss F. Randolph	1931-1932
Albert N. Rogers	1943-1944

¹In the absence of the president, Mr. Chipman, as First Vice-President, presided through the entire session of the General Conference.

SABBATH SCHOOL BOARD

President:

George B. Shaw	1898-1901
Esle F. Randolph	1906-1911

Vice-President:

Frank L. Greene	1898-1900
Edward E. Whitford	1902-1905

Recording Secretary:

John B. Cottrell	1898-1901
Corliss F. Randolph	1901-1911

Corresponding Secretary:

John B. Cottrell	1901-1905
Royal L. Cottrell	1907-1909

Treasurer:

Foster M. Dealing	1898-1901
Frank L. Greene	1901-1907
Charles C. Chipman	1907-1911

Members of The Board Not Officers:

Stephen Babcock	1904-1911
Charles C. Chipman	1904-1907
Eli F. Loofboro	1904-1906
Esle F. Randolph	1904-1906
Royal L. Cottrell	1906-1907
	1909-1911
Alfred C. Prentice	1906-1911
Harry W. Prentice	1906-1911
Edward E. Whitford	1906-1911
Samuel F. Bates	1907-1911
Elisha S. Chipman	1907-1911
Clifford H. Coon	1907-1911
J. Alfred Wilson	1907-1911
Raymond B. Tolbert	1907-1908
Holly W. Maxson	1908-1911
Edgar D. Van Horn	1909-1911

HISTORICAL SOCIETY

President:

Corliss F. Randolph	1916-
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Vice-President:

Esle F. Randolph	1916-
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WOMAN'S BOARD

Both the church records and the annual reports of the Woman's Board in the Seventh Day Baptist Year Book fail to show that a member of this church has ever served as a member of the Woman's Board, or as its Associational Secretary. However, throughout the history of the Board, the women of the church have co-operated with it in all its activities, and contributed liberally to its support.

COLLEGE TRUSTEES

Alfred University:

Mrs. Phoebe J. B. Wait	1893-1894
Herbert G. Whipple	1894-1935
William R. Clarke	1894-1935
Honorary Trustee	1935-
Corliss F. Randolph	1895-1938
Honorary Trustee	1938-
Charles C. Chipman	1895-1913
Stephen Babcock	1903-1916

Salem College:

Esle F. Randolph	1943-
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VI

WORLD WAR SERVICE

World War I:

Capt. Charles A. Chipman

Franklin Fitz Randolph, 2nd, d. Jan. 12, 1918, Camp Greene,
Charlotte, N. C., cerebro-spinal meningitis.

Miss Miriam Chipman (now Mrs. Albert Regenbrecht) was
in nursing service.

World War II:

Capt. Ralph W. Babcock

Pfc. Henry L. Cottrell

Pfc. Wm. B. Cottrell

Lt. Com. Lee B. Cottrell

Capt. Donald T. Prentice

Sgt. Albert Regenbrecht, Jr.

¹ARM 2/C Charles C. Regenbrecht

1st Lt. J. Leland Skaggs

Arthur E. Stukey

Lt. Com. F. Hamilton Whipple

Cpl. Ernest B. White

Kenneth L. Maxson

²Ph. M. 3/C Carl R. Maxon

¹Aviation Radio Man 2nd Class

²Pharmacist Mate 3rd Class

LIST OF MEMBERS

VII

LIST OF MEMBERS

As a matter of interest and possible identification, a few personal notes are attached to each name. No attempt is made to have them full or complete¹.

1. *Rev. Thomas B. Brown.* Constituent member. First pastor, 1845-1854. Convert to Sabbath, 1839. Former pastor of Hayfield, Pa. Church. Associate editor of *Sabbath Recorder*, 1849-1857. Author of *Address to Baptists*, issued by the General Conference, 1843. Became pastor of Little Genesee Church in 1854, where he died, May 16, 1879.
2. *Margaret A. Brown.* Constituent member. Wife of Rev. Thomas B. Brown, whom she accompanied to Little Genesee in 1854; d. Feb. 15, 1903.
3. *Edwin G. Champlin.* Constituent member. Learned printer's trade in the office of the *Sabbath Recorder*. Married Mary Abby Greenman, March 7, 1848. Removed to Westerly, R. I., 1851; b. March 12, 1823; d. Sept. 10, 1874.
4. *Maria M. Greenough.* Constituent member from Plainfield; m. Orra Stillman. Dismissed to 1st Alfred Church, October 9, 1850.
5. *Jane M. Moore.* Constituent member from Plainfield, which she had joined, May, 1843. Became a Swedenborgian. Excluded, Jan. 2, 1859.
6. *Isabella Pickens.* Constituent member from Plainfield, which she had joined, May 2, 1843. Excluded, July 10, 1859.
7. *William Maxson Rogers.* Constituent member from Waterford. Trustee of church, 1846-1860; Trustee of Seventh Day Baptist Publishing Society, 1849-1850; Treasurer, Seventh Day Baptist Publishing Society, 1853-1857; d. 1884.

* Note: This list is complete to May 8, 1948.

8. *Eliza L. Rogers.* Constituent member from Waterford. Wife of William Maxson Rogers. The last surviving constituent member was visited at her home near Newport, R. I., Feb. 5, 1905, by Rev. Eli F. Loof-boro, pastor of the church. She died Dec. 18, 1907, at the age of 91 yrs.
9. *Betsey Rogers.* Constituent member from Waterford. Wife of Ezekiel Rogers, and dau. of Wm. Clarke of Westerly. "Subsequent to 1834, meetings have been held alternately at Betsey Rogers's and T. B. Stillman's"; d. Dec. 5, 1863, in Plainfield at the home of her daughter.
10. *Mrs. Hannah Rogers.* Constituent member from Waterford; m. 1st, in Westerly, Albert Stillman; m. 2nd, Maxson Rogers, who died in Williamsburg, L. I., Feb. 26, 1853. Mr. Rogers was a native of Waterford, was baptized, but never joined a church. Mrs. Rogers m. 3rd, Deacon Randolph Dunham, of Plainfield, Dec. 31, 1855. Dismissed by letter, April 4, 1858. Joined Plainfield Church, April 10, 1858; d. May 18, 1880 (*Sabbath Recorder*, June 30, 1880).
11. *Benedict W. Rogers.* Constituent member, from Waterford. Trustee of Church, 1851-1853; m. Nov. 22, 1842, Ann M., dau. of David Rogers of Waterford; d. May 3, 1853, aged 30 yrs.
12. *Ann M. Rogers.* Constituent member, from Waterford. Wife of Benedict W. Rogers. After his death married Eliphalet Lyon, Nov. 30, 1854; d. April 23, 1873.
13. *Thomas Bliss Stillman.* Constituent member, from Schenectady via Plainfield. Oldest son of Joseph Stillman and Eliza Ward Maxson, his wife. Deacon and treasurer of church from beginning to his death. Trustee from 1846 to his death. Benefactor of church; d. Jan. 2, 1866.

14. *Susanna Burt Stillman*. Constituent member, from Schenectady via Plainfield. Wife of Thomas Bliss Stillman. Dau. of David and Catherine Burt. Convert to the Sabbath; d. Jan. 2, 1889, aged 81 yrs. 6 mon.
15. *Charles Allersheimer*. Constituent member. Convert to Sabbath. Became negligent as to church duties. Finally excluded, July 1, 1860.
16. *Franklin W. Stillman*. Constituent member, from Plainfield. Clerk of church, 1845-1847; m. May 28, 1845, Lucy Elizabeth Wells, Westerly, R. I.; d. Jan. 22, 1847, in 29th yr. Had lived in New York City about ten years.
17. *Lucy Elizabeth Wells Stillman*. Constituent member, from Pawcatuck. Wife of Franklin W. Stillman; m. 2nd, Thaddeus H. Spencer of Suffield, Conn., Nov. 22, 1851; d. Feb. 23, 1908.
18. *Alfred Stillman*. Constituent member, from Schenectady. Younger brother of Thomas Bliss Stillman; m. Elizabeth Greenough. Trustee of Church, 1846-1850. Killed by the explosion of a steamer on which he was a passenger, near New Orleans, La., Dec. 13, 1850. Like his brother, Thomas B., Alfred was an inventor of internationally recognized ability.
19. *Paul Stillman*. Constituent member, from Schenectady. A younger brother of Thomas Bliss Stillman. 1st wife, Nancy H. Stillman died July 12, 1841, in 27th yr.; m. 2nd, April 18, 1848, Lydia E. Rogers, of Waterford, Conn. Paul Stillman b. Aug. 6, 1811; d. Sept. 11, 1856.
20. *Eliza H. Stillman*. Constituent member, from Schenectady via Plainfield. A younger sister of Thomas Bliss Stillman; m. Oct. 23, 1848, P. Albert LaDue, of St. Louis, Mo. Dismissed to Plainfield, April 2, 1854; d. Plainfield, N. J., Nov. 17, 1854, aged 32 yrs.
21. *Caroline (Rogers) Tucker*. Constituent member; m. June 23, 1840, Brooklyn, L. I., Capt. Joseph Tucker.

22. *Rev. George B. Utter.* Constituent member, from Plainfield. Graduate of Union Theological Seminary. Ordained before graduation. Had preached for the New York City group subsequent to 1834 and before 1845. Clerk of church, 1847-1859; m. 1st, in New York City, May 27, 1845, Catherine Clark Stillman, who d. Jan 29, 1846; m. 2nd, May 26, 1847, Mary Starr Maxson. Dismissed by letter, Nov. 15, 1890; d. Westerly, R. I., Aug. 28, 1892.
23. *Catherine Clark Utter.* Constituent member, from DeRuyter. Wife of Rev. George B. Utter, and dau. of Abel and Content (Maxson) Stillman, of DeRuyter, N. Y.; d. Jan. 29, 1846, aged 21 yrs.
24. *Solomon Carpenter.* April 19, 1846. From Shiloh; b. March 16, 1805, at Hancock, Mass.; m. Sept. 3, 1837, Lucy M. Clarke. Teacher in DeRuyter Institute 1837-1841. Opened select school, Westerly, R. I., 1841. Ordained at Eastern Association, 1842. Sailed for China as missionary, Jan. 5, 1847. Dismissed to Shanghai Church, April 6, 1851; m. 2nd, Miss Mildred Black, dau. Rev. Wm. H. Black, London, Eng.; d. London, Dec. 31, 1891.
25. *Mrs. Lucy Murphy Carpenter.* April 19, 1846. From Shiloh? b. June 25, 1811, at Brookfield, N. Y., dau. of David and Lydia Clarke; m. Sept. 3, 1837, Solomon Carpenter. Teacher in DeRuyter Institute, 1837-1841. Dismissed to Shanghai Church, April 6, 1851; d. Shanghai, China, Sept. 21, 1874.
26. *Mrs. Frances Folger,* July 3, 1847, by letter from Amity Street Baptist Church; wife of Reuben W. Folger, Esq., who was a resident of Hudson, N. Y., at time of their marriage; dau. of Rev. Ezra Sampson. She was a sister of Joseph Sampson, a retired merchant. Her home was at 9 Bond St.; d. Jan 2, 1857.

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27. *Frances Loring (Mosher)*. Oct. 2, 1847, from Plainfield; m. Dec. 1, 1853, Joseph Elias Mosher. Dismissed to Plainfield Church, April 2, 1854; d. 1887.
28. *Jacob Goodman*. Sept. 29, 1847, by baptism. A converted Jew who had been connected with a Methodist Church. Reported to have returned to Jewish faith, and excluded, Jan. 2, 1853. His wife offered herself for membership, Jan. 2, 1847, but was advised to wait. Never joined.
29. *Joanna E. Briggs*. Jan. 15, 1848, by baptism. Foster child of Thomas B. and Susanna Stillman; m. April 2, 1855, Iretus Cardner, of Plainfield, N. J. Excluded, no date. (Obituary in *Sabbath Recorder*, June 27, 1889).
30. *Catherine W. Bailey*. Jan. 15, 1848, by baptism, at age of 12 yrs.; d. in Williamsburg, L. I., March 24, 1860, in her 23rd yr.
31. *Ellen Downing (Maxson)*. Jan. 15, 1848, by baptism; m. in New York City, Aug. 23, 1849, Henry C. Maxson, son of Rev. Wm. B. Maxson; d. Nov. 4, 1885, in her 59th yr.
32. *George D. Chester*. Jan. 15, 1848, from 1st Hopkinton, or possibly 1st Westerly Church; b. Westerly, R. I., March 27, 1821, a son of Rev. Christopher and Olive Chester. Became a constituent member of Seventh-day Adventist Church, in Niantic, Conn., 1880; d. Niantic, Conn., July 12, 1881.
33. *Charlotte Chester*. Jan. 15, 1848, from 1st Hopkinton. Maiden name, Charlotte S. Vars; m. Feb. 6, 1845, George D. Chester; d. June 26, 1911, while still a member of New York City Church.
34. *Mary Starr Utter*. April 15, 1848, from DeRuyter Church; b. Homer, N. Y., Nov. 25, 1826, dau. of John and Mary (Starr) Maxson; m. May 26, 1847, as his 2nd wife, Rev. George B. Utter; d. Westerly, R. I., March 24, 1868, in her 44th yr.

35. *Henry Clark Maxson*. July 15, 1848, by baptism. Son of Rev. Wm. B. Maxson; m. Aug. 23, 1849, Ellen Downing. Chief engineer of U. S. Warship Alabama in Civil War; d. of yellow fever, in New York Harbor, Aug. 2, 1863.
36. *Eliza Ward Stillman*. July 15, 1848, from Schenectady. Wife of Joseph Stillman and mother of Thomas Bliss Stillman, dau. of Caleb Maxson of Newport, R. I., and sister of Rev. Wm. B. Maxson. Dismissed to Plainfield Church, April 2, 1854; d. Plainfield, N. J., Nov. 12, 1869, aged 86 yrs.
37. *William J. Stillman*. Jan. 7, 1849. From Plainfield Church. Youngest brother of Thomas B. Stillman. Active in affairs of church for a few years. Neglected rules of church for many years. Finally excluded May 18, 1884; b. June 1, 1828; d. 1901. For full account of his life see his *Autobiography*, Boston and New York, 1901.
38. *Lydia Rogers (Mrs. Paul) Stillman*. Jan. 20, 1849. Letter from Waterford. Dau. David Rogers of Waterford, m. 1st, Paul Stillman, April 10, 1848; 2nd, July 24, 1860, Dea. Enoch J. Davis, Shiloh, N. J.; May 2, 1874, Eliphalet Lyon. Dismissed to join Shiloh Church, Oct. 7, 1860; rejoined New York Church, Feb. 20, 1864, under name Lydia Davis; d. Waterford, Conn., March 15, 1899, aged 74 yrs. Obit. *Sabbath Recorder*, March 27, 1899.
39. *Miss Rosa (Rose) Abrams*. Baptized July 14, 1849. A Jewess. No contact with church for years. Excluded May 18, 1884.
40. *Henry O'Connor*. July, 1849. Requested dismissal from the church, April 4, 1852. Hand of Fellowship withdrawn, July 4, 1852.

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41. *Mary Abby Champlin*. July 8 (14), 1849. From Pawcatuck; b. Mystic, Conn., March 7, 1829, dau. of George Greenman; m. March 7, 1848, Edwin G. Champlin; d. Westerly, R. I., Oct. 21, 1893, in her 65th year. A sister of Mrs. Walter Price, Westerly, in whose home she died. Obit. *Sabbath Recorder*, Nov. 2, 1893.
42. *Nicholas Rogers*. July 8 (14), 1849. From Preston Church on statement. Appointed chorister, Jan. 2, 1853. Chosen trustee, 1854. Member 1st Board of Directors American Sabbath Tract Society, 1856. 1st wife, Jane Rogers, d. 1845; m. 2nd, Dec. 24, 1845, Cynthia Edwards, Mystic, Conn.; d. Plainfield, N. J., Nov. 8, 1856, aged 47 years. Obit. *Sabbath Recorder*, Nov. 13, 1856.
43. *Cynthia H. Rogers*. July 8 (14), 1849. Letter from Preston Church; m. Dec. 24, 1845, Mystic, Conn., Nicholas V. Rogers, Preston, N. Y. (*Sabbath Recorder*, Jan. 8, 1846); m. 2nd, Sept. 7, 1856, Edwin W. Thrall, of Columbus, O. Dismissed to Plainfield and joined that church May 3, 1862; d. March, 1906.
44. *Nathan Rogers*. Jan. 9, 1850. From Preston Church. Elected trustee, April 5, 1857. Director American Sabbath Tract Society. Vice-President New York City Sabbath Tract Society. Vice-President Publishing Society. 1st wife, Elizabeth, d. in New York City, April 19, 1837. She was member of Waterford Church; m. 2nd, Sept. 11, 1838, in Plainfield, N. J., Miss Experience F. Randolph; d. Plainfield, N. J., May 30, 1881. (*Sabbath Recorder*, June 9, 1881).
45. *Experience (Randolph) Rogers*. Jan. 9, 1850. From Preston Church; m. Nathan Rogers (see above); d. Plainfield, N. J., May 1, 1875, aged 60 years.

46. *Abigail Rogers*. Jan. 9, 1850. Letter from Preston Church. Joined Plainfield, N. J. Church by letter from New York City Church, Aug. 6, 1861; m. Clark Rogers (see next below). Maiden name Abigail Clarke; d. Jacksonville, Fla., Feb. 27, 1883, in 71st year of age. (*Sabbath Recorder* March 14, 1883.)
47. *Clark Rogers*. Jan. 9 (12), 1850. Letter from Preston Church where he was a deacon; requested so to serve in New York City Church. Joined Plainfield Church by letter from New York City Church, Aug. 6, 1861; b. Waterford, Conn., March 18, 1805. While he was young his father died. Soon after, he began business in Fulton Fish Market, New York City. Moved to Preston, N. Y., in 1835. Returned to New York City in 1845. Moved to Plainfield in 1853; m. 1834, Abigail Clarke of Preston, N. Y. Treasurer and Trustee Publishing Society; director American Sabbath Tract Society; d. Plainfield, N. J., Oct. 25, 1880. (*Sabbath Recorder*, Nov. 4, 1880.)
48. *Catharine A. Vincent*. Jan. 12, 1850. From Preston Church. Excluded, May 20, 1888, whereabouts then unknown. May 24, 1866, one *Kate A. Vincent*, formerly of Williamsburg, N. Y., married Dr. I. Southwell, in Mobile, Ala. (*Sabbath Recorder*, June 13, 1867.)
49. *Susan Quigley*. Baptized Feb. 16, 1850. Convert to Sabbath. Formerly lived in England. Left the Sabbath and excluded, May 5, 1867. Served as sexton of church for several years.
50. *Abby Burt*. Baptized April 20, 1850. Been member of Presbyterian Church in Schenectady, N. Y. Joined Plainfield Church, letter from New York Church, Dec. 4, 1854; m. 1856, Lewis C. Randolph of Plainfield; d. May 6, 1885, in 58th year. (*Sabbath Recorder*, May 14, 1885.)

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51. *John H. Chester*. Aug. 10, 1850. Letter from 3rd Hopkinton Church. Dismissed to 1st Hopkinton Church 1st Sabbath in Oct., 1887. Son of Rev. Christopher and Olive (Burdick) Chester; m. Sarah E. Merritt; d. Westerly, R. I., Jan 24, 1913 (*Sabbath Recorder*, Feb. 17, 1913).
52. *Sarah E. Chester*. Aug. 10, 1850. Letter from 1st Hopkinton Church. Letter to join 1st Hopkinton Church granted 1st Sabbath in Oct., 1887, but never used. Wife of John H. Chester, above. Maiden name Sarah E. Merritt; d. Ashaway, R. I., April 28, 1900. (*Sabbath Recorder*, May 7, 1900, name here given as Mrs. Emeline Merritt Chester); b. Stonington, Conn., May 21, 1823.
53. *Mrs. Temperance Lambert*. Oct. 12, 1850. From a Missionary Church in Port-au-Prince, Haiti; d. Bridgehampton, L. I., Nov., 1851. (*Sabbath Recorder*, Feb. 12, 1852, p. 138.)
54. *Pinkham Mosher*. March 2, (22), 1851. Letter from Plainfield Church. Elected deacon, April 1, 1860; d. South Norwalk, Conn., Aug. 1, 1868. (*Sabbath Recorder*, Aug. 6, 1868. Been Sabbath-keeper about 30 yrs. Date of death in Church records apparently incorrect.) 1st wife, Ann Eliza Mosher, d. June 30, 1851; m. 2nd, Mrs. Sarah Rogers, widow of Capt. H. H. Rogers, of Indianola, Texas, June 1, 1854.
55. *Ann Eliza Mosher*. March 22, 1851. Letter from Plainfield Church. Wife of Pinkham Mosher above; d. June 30, 1851, aged 43 yrs. (*Sabbath Recorder*, July 10, 1851.)
56. *James Harvey Mosher*. March 22, 1851. Letter from Plainfield; July 10, 1859, reported to be attending meeting of "Friends." Excluded, July 1, 1860. Son of Pinkham and Ann Eliza Mosher.
57. *Mary Jane Mosher (Hawkins)*. March 22, 1851. Letter from Plainfield Church. Excluded, Oct. 5, 1862; had

married and was living in Jersey City; "could not keep the Sabbath." Dau. of Pinkham and Ann Eliza Mosher.

58. *Elizabeth Ann A. Stillman*. Jan. 18, 1851. From Schenectady Church. Widow of Alfred Stillman (No. 18 above). Mother of 5 Stillman sons: Edgar, Oscar, Franklin, Joseph, Alfred; m. 2nd, July 21, 1856, in New York City, John Harris, Esq.
59. *Ethan P. Larkin*. Sept. 27, 1851. Letter from Shiloh, N. J., Church. Ordained at request of New York City Church by Presbytery at Eastern Association, 1854. Principal Union Academy, Shiloh, N. J. Spent some years introducing kerosene as an illuminant in South American countries. For many years a member of the faculty of Alfred University; d. Alfred, N. Y., Aug. 23, 1887. Retained his membership in this church to his death. (*S.D.B. Year Book*, 1887, p. 17).
60. *Lemuel Chester*. March 6, 1852. Letter from Berlin, N. Y., Church. Rev. Lemuel Chester and Matilda Meakin were married in New York City, April 24, 1851, by Rev. T. B. Brown. (*Sabbath Recorder*, May 1, 1851.)
61. *Matilda Chester (Mrs. Lemuel Chester)*. March 6, 1852. Statement of experience. Been a member of a Christian Church. Name dropped, May 20, 1888. Not heard from in many years. No address.
62. *Margaret Quigley*. July 16, 1853. Letter from DeRuyter Church; d. May 9, 1869. No further record of her.
63. *Jonathan Croffut, M. D.* Jan. 7, 1855. Certificate of baptism. Supplied pulpit occasionally. Director American Sabbath Tract Society; Vice-President Publishing Society. Wrote tract, "Facts of Scripture concerning the Sabbath." Dealer in communion wine. (*Sabbath Recorder*, July 12, 1860, p. 6). Long an invalid, and cared for by church; d. May 9, 1869, in Brooklyn.

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64. *Mrs..... Dexter.* Jan. 1856. Baptized. Death reported at Oct. 19, 1856 meeting. Her name was presented to the church by William J. Stillman. No further record.
65. *Eliphalet Lyon.* Oct. 19, 1856. Letter from Waterford Church. Clerk, trustee, and treasurer of church. Clerk, treasurer, and collector of trustees. Treasurer of Publishing Society. Convert to Sabbath. Really succeeded T. B. Stillman as chief financier of church; b. Waterford, Conn., son of Ephraim and Sarah (Darrow) Lyon; m. 3 times; 1st, Rachel DePew; 2nd, Ann M. Rogers, widow of Benedict W. Rogers; 3rd, Lydia Rogers Stillman-Davis, widow of Paul Stillman, and widow of Dea. Enoch J. Davis. Lydia and Ann were sisters. He d. Waterford, March 23, 1883, in 67th year. (*Sabbath Recorder*, April 5, 1883).
66. *Oscar B. Stillman.* April 25, 1858, by baptism. Age 14 yrs. Son of Alfred and Elizabeth (Greenough) Stillman; m. Lizzie Moore, dau. Alfred and Margaret G. Moore, who d. in New York City, Oct. 4, 1867. (*Sabbath Recorder*, Oct. 17, 1867.) He was excluded Nov. 6, 1859.
67. *George Benedict Rogers.* April 25, 1858. By baptism. Age 12 yrs. Son of Benedict W. and Ann M. (Rogers) Rogers. Member of famous 7th N. Y. Regiment; d. Oct. 7, 1866, in 21st yr. (*Sabbath Recorder*, Oct. 11 and 18, 1866.)
68. *Mary Emma Stillman.* April 25, 1858. By baptism. Age 13 yrs. Church sent her letter April 19, 1863. Excluded March 31, 1867.
69. *Franklin W. Stillman.* April 25, 1858. By baptism. Age 12 yrs. Son of Alfred and Elizabeth (Greenough) Stillman. Excluded April 4, 1875.
70. *Charles Chester.* April 25, 1858. By baptism. Age 11 yrs. Son of John H. Chester; d. June 12, 1877.

71. *John M. Mosher.* May 30, 1858. By baptism. Age 20 yrs. Son of Pinkham Mosher; m. M. Carrie Burdick, dau. Dea. Isaac Burdick, Westerly, R. I. She d. in Alfred, N. Y., May 3, 1873, aged 28 yrs. He was dismissed, April 27, 1861, to join the Pawcatuck Church; d. Andover, N. Y., April 12, 1908. (Obit. *Sabbath Recorder*, May 4, 1908.)
72. *Edward A. Mosher.* May 30, 1858. By baptism. Age 18 yrs. Son of Pinkham Mosher. Left the Sabbath and name dropped, May 20, 1888.
73. *Simeon Randolph Rogers.* May 30, 1856. By baptism. Age 11 yrs. Son of Nathan and Experience (F. Randolph) Rogers; d. in New York City, Jan 12, 1864. (*Sabbath Recorder*, Jan. 21 and 28, 1864.)
74. *Cornelius Timpson Boyd.* May 30, 1858. By baptism. Subsequently joined the Universalists and the church withdrew fellowship, Nov. 6, 1859.
75. *Rev. William Bliss Maxson.* May 29, 1858. By letter from 1st Brookfield Church. Brother of mother of Thomas B. Stillman. Had preached for New York group subsequent to 1834. Moderator of council which organized the church. Spent 1838-1840 in service of Missionary Board in an effort to convert the Jews of New York City. Pastor of New York City Church, Jan., 1857-Oct., 1863; d. Oct. 20, 1863. (*Sabbath Recorder*, Nov. 5, 1863.)
76. *Mrs. Amanda G. Maxson* (Mrs. William B. Maxson). May 29, 1858. Letter from 1st Brookfield Church. After death of her husband, letter of dismissal granted to join Plainfield Church, Feb. 15, 1868; d. Dec. 7, 1889, Plainfield, N. J. (Obit. *Sabbath Recorder*, Dec. 19, 1889.)
77. *Edward H. Burdick.* (In church roll, "Edwin H.") Feb. 12, 1859. Letter from Pawcatuck Church. Son of Isaac and Mary Louise (Babcock) Burdick. Letter

- of dismissal to join Pawcatuck Church, Oct. 5, 1889. (Obit. *Sabbath Recorder*, June 20, 1904.)
78. *Vincent A. Horjesky*. May 14, 1859. On statement of faith. Member of Baptist Church in Harlem. A converted Roman Catholic priest. Ordained at request of church, Dec. 11, 1859. Did some colporteur and field mission work. Left the Sabbath. Excluded, March 31, 1867.
79. *Lavina (Lavinia) Horjesky*. May 14, 1859. Statement of faith. Member of a Baptist church in Harlem. Dropped from church roll, May 18, 1884, after no contact with church for several years. Wife of Vincent A. Horjesky.
80. *Emma H. Horjesky*. May 21, 1859. Statement of faith. From Baptist Church in Harlem. After no contact with church for several years, she was dropped from its roll, May 18, 1884. One Emma L. Horjesky married William H. Lynn, in Harlem, Sept. 15, 1860. (*Sabbath Recorder*, Sept. 20, 1860, p. 47.)
81. *Sarah Mosher*. June 4, 1859. By baptism. Had been member of Congregational Church in Morrisania, Westchester County, N. Y. Widow of Capt. H. H. Rogers, of Indianola, Texas; m. Pinkham Mosher, June 1, 1854. Not heard from in many years. Dropped May 20, 1888.
82. *Mrs. Eliza Gray*. June 4, 1859. By baptism. Had been member of same church as Sarah Mosher, above (No. 81). Reported to have left the Sabbath. Excluded April 7, 1861.
83. *George Foster*. Oct. 1, 1859. By testimony. Been member of Baptist Church in Harlem. Excluded Oct. 7, 1860.
84. *Ellen (Mrs. George) Foster*. Oct. 22, 1859. By baptism. Excluded Oct. 7, 1860.
85. *Miss Lucy Farr*. Oct. 22, 1859. By testimony. Been member of Baptist Church in Harlem; m. Bell.

- Dropped from roll, May 18, 1884, after no contact with church for several years.
86. *Mrs. Sarah Farr*. Nov. 26, 1859. By baptism. Dropped from roll, May 18, 1884, after no contact with church for several years.
87. *Lydia (Rogers) Stillman-Davis*. Feb. 20, 1864. By letter from Shiloh Church. Same as Lydia Rogers Stillman, No. 38, which see.
88. *Rev. Abram Herbert Lewis*. March 9, 1867. By letter from Pawcatuck Church. Pastor, Jan., 1867 to June, 1868. Supply, with Rev. L. R. Swinney, Sept.-Dec., 1868. Dismissed by letter to Alfred Church, Feb. 13, 1869. Was a prominent Seventh Day Baptist pastor and widely known as editor, author and Sabbath reformer; d. Nov. 3, 1908.
89. *David Rogers, 2nd*. March 9, 1867. Letter from Waterford. Succeeded T. B. Stillman as trustee; vice-president Publishing Society. His widow, Sarah Maxson Rogers, d. Sept. 2, 1888. He had died 9 yrs. before.
90. *Sally R. Rogers*. March 9, 1867. Letter from Waterford. Wife of David Rogers, 2nd. Maiden name Sarah R. Maxson; d. Sept. 2, 1888, aged 79 yrs., 10 mons., 22 days. (*Sabbath Recorder*, Sept. 20, 1888.)
91. *Mrs. Mary E. Rogers*. March 9, 1867. By letter from Waterford. June 22, 1890, succeeded F. H. Stillman as trustee; b. Waterford, Conn., July 29, 1838; dau. of David Benedict and Sally (Maxson) Rogers; m. April 19, 1857, Henry Clay Rogers, son of Nicholas and Jane (Rogers) Rogers, who d. Jan. 10, 1901. He was not a Sabbath-keeper. She d. Nov. 28, 1925.
92. *Sarah Emma Rogers*. March 9, 1867. By letter from Waterford Church; b. Waterford, Conn., Sept. 12, 1840, dau. of David Benedict and Sally (Maxson) Rogers; m. June 7, 1893, William G. Fitch, and, for a time, lived in Cincinnati, O.; d. April 24, 1920.

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93. *Thomas S. Rogers*. March 9, 1867. By letter from Rock River (Wis.) Church. Served as deacon and trustee; m. Sophronia (Saphrona) Stillman, April 18, 1857, in Milton, Wis. After living 25 yrs. in Brooklyn, returned to Waterford, Oct. 1889. Dismissed to join Waterford Church, Oct. 29, 1892; d. 1907.
94. *Sophronia S. Rogers*. (Mrs. Thomas S. Rogers). March 9, 1867. By letter from Rock River (Wis.) Church. Maiden name: Sophronia Stillman, or Saphrona S. Stillman, as it appears in her marriage notice. (*Sabbath Recorder*, June 11, 1857.) Dismissed, Oct. 29, 1892, to join Waterford Church; d. Waterford, Conn., April 16, 1902.
95. *Emogene Crandall* (*Burdick*). March 9, 1867. By letter from Milton (Wis.) Church; m. Alvin M. Burdick, of Janesville, Wis. Letter of dismissal to join Milton Church—two dates: May 27, 1871; and then again, Dec. 29, 1877.
96. *Augusta M. Lewis* (Mrs. Abram Herbert Lewis). May 25, 1867. By letter from Pawcatuck Church. Dismissed by letter to join 1st Alfred Church, Feb. 13, 1869; d. Plainfield, N. J., Nov. 1, 1909. (*Sabbath Recorder*, Nov. 15, 1909).
97. *Phebe Jane Burdick* (*Crandall*). Dec. 7, 1867. By letter from Rockville, R. I., Church; b. Brookfield, N. Y., Dec. 15, 1837; dau. Alpheus Alva and Tacy (Carpenter) Burdick; m. Feb. 23, 1870, Daniel Lee Crandall. Dismissed, Jan. 5, 1879, to join Rockville Church; d. Rockville, R. I., July 13, 1927. (*Sabbath Recorder*, Aug. 1, 1927.)
98. *David D. Rogers*. Dec. 7, 1867. By letter from Plainfield Church. Dismissed by letter to join Plainfield Church, April 13, 1872.
99. *Stephen Babcock*. Jan. 4, 1873. By letter from 1st Hopkinton Church. Trustee from April 6, 1873, to his

death; and treasurer from May 21, 1893, till his death; president of trustees from Feb. 2, 1891, till death. Very frequently served as moderator; b. Dec. 22, 1832, at Potter Hill, R. I., son of Oliver and Phebe (Babcock) Babcock; m. July 10, 1878, Henrietta A. Van Patten, widow of John H. Taylor. Children: one daughter, Phebe Maria; d. Nov. 1, 1885, aged 6 yrs. Mr. B. was totally blind from 19 yrs. of age to death, May 19, 1916. For full particulars, see *Sabbath Recorder* Supplement, Nov. 18, 1940.

100. *Phoebe Jane (Babcock) Wait*. May 31, 1873. By letter from 1st Hopkinton Church. Made assistant Sabbath School superintendent, Jan. 9, 1876; b. Sept. 30, 1838, Potter Hill, R. I., sister of Stephen Babcock above (No. 99). Graduate of Alfred University, and New York Medical College for Women, where she was Professor of Obstetrics for 18 yrs., and Dean of the College for 8 yrs. A leader in the Woman's Auxiliary Society of the church, and active in all its other activities; m. Oct. 27, 1863, William Bell Wait, Superintendent of Institute for Blind, New York City; d. Jan. 10, 1904. Biographical sketch in *Sabbath Recorder*, March 21, 1904.
101. *Julia M. B. Ambler*. (Mrs. Henry S. Ambler). May 31, 1873. By letter from 1st Hopkinton Church. Sister of Stephen Babcock, above (No. 99); m. Sept. 27, 1864, Henry S. Ambler, of New York City; died, March 1, 1931.
102. *Francis H. Stillman*. Dec. 5, 1874. By letter from Pawcatuck Church. Elected Superintendent Sabbath School, Jan. 9, 1876; Church Clerk, April 28, 1878; Trustee, April 15, 1883; and Treasurer, April 15, 1883. Resigned all offices, May 21, 1893. Name dropped from church roll, Jan. 19, 1902. Son of Paul and Lydia Rogers Stillman.

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103. *Charles H. Phalen*. Jan. 9, 1875. By letter from Adams Church. Drowned in East River, 1875-76.
104. *Orville D. Williams*. Jan. 2, 1881. By letter from 1st Alfred Church. Served as preacher for the church: Oct. 1879-May, 1882. At request of church ordained at Eastern Association, June, 1882. He was in New York City for study at Union Theological Seminary, from which he graduated June, 1882. Dismissed by letter to join Marlboro, N. J., Church, Nov. 11, 1882. (Obit. *Sabbath Recorder*, July 14, 1903, p. 441.)
105. *Dr. William P. Langworthy*. Dec. 30, 1876. By letter from 1st Hopkinton Church. Church Clerk 1883-1889. Ordained deacon, May 4, 1889. Removed from New York City, but retained his membership till his death, Dec. 17, 1931. Son of William A. and Julia P. Langworthy.
106. *Miss L. Adelle Rogers*. Dec. 16, 1882. By letter from 1st Alfred Church. Church Clerk from March 24, 1889 to Dec. 20, 1908. Teacher in New York Institute for Blind; d. Jan. 11, 1938, aged 89 years, 3 days.
107. *Julia A. Burdick*. Dec. 16, 1882. By letter from Pawcatuck Church. Her husband, Benjamin F. Burdick, was a former sea captain. She was regular in her attendance at church, always with a bright, pleasant smile which she wore throughout the service; d. Jan. 12, 1901. (*Sabbath Recorder*, Jan. 21, 1901.)
108. *Phoebe Ann Stillman*. Dec. 16, 1882. By letter from 1st Hopkinton Church. Dau. of Ephraim and Pamela Potter Stillman. A sister of Rev. Horace Stillman. For many years a teacher in a public school on Staten Island; d. June 23, 1906. (*Sabbath Recorder*, July 9, 1906).

109. *Mary Grace Stillman*. Dec. 16, 1882. By letter from 1st Hopkinton Church. Sister of Phoebe Ann Stillman above (No. 108). For many years a teacher in public schools; d. April 10, 1918. (*Sabbath Recorder*, May 15, 1918.)
110. *Hancy L. Rogers*. Jan. 6, 1883. By letter from 1st Alfred Church; dau. of Thomas S. and Sarah Rogers; b. March 22, 1864; m. Harold B. Green, Oct. 10, 1889; d. March 20, 1892. (*Sabbath Recorder*, April 7, 1892.)
111. *Hannah Almy Babcock*. Feb. 10, 1883. By letter from Pawcatuck Church; dau. of Nathan and Phebe Babcock; b. March 11, 1855; niece of Stephen Babcock above (No. 99). For several years served as church organist. At her urgent request, her name was dropped from the church roll, Jan. 31, 1897; d. June 24, 1931.
112. *Orpha Dudley*. Feb. 10, 1883. By letter from 1st Hopkinton Church. Convert to the Sabbath. Had been member of Methodist Church in Pennsylvania. A nurse; d. in Hahneman Hospital in New York City, July, 1883.
- 112-A. *Thomas B. Stillman, 2nd*. March, 1883 (?). By letter from Plainfield Church which granted him a letter, Feb. 25, 1883, to join New York City Church. Son of Dr. Charles H. Stillman, a physician in Plainfield, and a nephew of Thomas B. Stillman above (No. 13). He was a chemist of international reputation, and a member of the faculty of Stevens Institute, in Hoboken, N. J. Dismissed by letter to join the Plainfield Church, Feb. 24, 1889.
- 112-B. *Rev. Earl P. Saunders*. Feb. 14, 1885. By letter from Piscataway Church. He was preacher for the church while attending Union Theological Seminary, 1884-1885. While in the Seminary, he made the acquaintance of Rev. Wm. C. Daland, a convert to the

Sabbath, and introduced him to Seventh Day Baptists. Dismissed, May 9, 1885, to join the 1st Alfred Church.

- 112-C. *Mrs. Carrie (Briggs) Saunders*. Wife of Rev. Earl P. Saunders. Feb. 14, 1885. Dismissed, May 9, 1885, to join the 1st Alfred Church.
113. *Christian Theophilus Lucky*. Feb. 14, 1885. A Christian Jew. Graduate, with honors, of Union Theological Seminary, New York City. Ordained, 1885; b. Nov. 11, 1854, in Tisminitz, Galicia, Europe. Edited a Hebrew paper, *Eduth P'Israel*. With Wm. C. Daland edited *Peculiar People*. A Hebrew scholar of high attainment. A pupil of Franz Delitzch. A missionary to the Jews of his native country; d. Nov. 25, 1916, Berlin, Germany. (*Sabbath Recorder*, Jan. 15, 1917; Aug. 13, 1917; Oct. 22, 1917; March 19, and April 2, 1934.)
114. *William C. Daland*. May 23, 1885. Convert to the Sabbath. From a Baptist Church in Elizabeth, N. J. Student in Union Theological Seminary; graduated, May, 1886. Preacher for New York City Church, May-June, 1884; May, 1885-May, 1886. At request of New York City Church, ordained in Plainfield Church, Jan. 22, 1886. Granted letter of dismissal to join 1st Brookfield Church, May 16, 1886.
115. *Mrs. Henrietta A. V. Babcock* (Mrs. Stephen Babcock). Jan. 2, 1886. By letter from 1st Hopkinton Church; b. Sept. 25, 1840, dau. of Adam C. and Maria (Groot) Van Patten; m. 1st, July 16, 1867, John H. Taylor, Amsterdam, N. Y. 2nd, July 10, 1878, Stephen Babcock, New York City. Active in all interests of church and Woman's Auxiliary Society; d. Aug. 6, 1916. (Biog. sketch, *Sabbath Recorder*, Nov. 18, 1940.)

116. *Rev. Judson G. Burdick*. Nov. 26, 1887. By letter from Piscataway Church. Pulpit supply Oct. 1, 1888-June 30, 1890. Pastor, Sept., 1890-Sept. 1896. Delegate of Church to Chicago Council, Oct., 1890; b. Alfred, N. Y., Jan. 21, 1850; son of Stephen and Elizabeth (Peckham) Burdick; m. June 4, 1887, M. Antoinette Crandall. Founded New Mizpah Mission for seamen, in New York City, of which his wife was superintendent. Letter of dismissal to join Berlin, N. Y., Church, Dec. 19, 1903. Meantime, he had engaged in evangelistic work for Missionary Board for several years: d. Alfred, N. Y., March 19, 1912.
117. *Mrs. M. Antoinette Burdick* (Mrs. Judson G. Burdick). Nov. 26, 1887. By letter from Piscataway Church. Superintendent of New Mizpah Mission for seamen, in New York City, founded by her husband. Withdrew from membership in the church, May 21, 1899, because she did not believe in "denominational lines", but continued to keep the Sabbath. After death of Mr. Burdick, she married Herman Pieters, Alfred, N. Y., May 27, 1920; d. 1932.
118. *Kate M. Clarke* (Crandall) (Coats). March 11, 1887. By letter from Scott, N. Y., Church. She was a niece of Rev. J. Bennett Clarke. For many years she engaged as a trained nurse in New York City and vicinity; m. 1st William H. Crandall, of Alfred, N. Y.; 2nd, Fred L. Coats. Dismissed by letter, Nov. 12, 1914, to join 1st Alfred Church.
119. *Irene F. Randolph*. Feb. 23, 1889. By letter from 1st Alfred Church. Dismissed to join Piscataway Church, Feb. 20, 1892. Subsequently became affiliated with a Christian Science congregation in Brooklyn, where she died, Jan. 27, 1905. Dau. of Albert and Mary (Davis) F. Randolph. (*Sabbath Recorder*, Feb. 12, 1906.)

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120. *Mrs. Adelle Burdick Howard.* (Mrs. George E. Howard.) Feb. 23, 1889. By letter from 1st Alfred Church; dau. Rev. Charles A. Burdick; m. Dec. 19, 1888, George E. Howard, of Newark, N. J., who died March 13, 1893. She was dismissed, Dec. 9, 1893, to join the Farina, Ill., Church; d. Feb. 14, 1944.
121. *Charles Clarence Chipman.* March 9, 1889. By letter from 1st Alfred Church. Ordained deacon, May 4, 1889. Trustee from May 20, 1892, to his death. Trustee and vice-president of American Sabbath Tract Society; member Sabbath School Board; President *pro tem* General Conference, 1894; and chairman of the committee on programme for the Centennial Celebration of the General Conference in 1902. He was an active trustee of Alfred University, as well as in all other interests of the Seventh Day Baptist Denomination. As an architect of recognized ability, he practiced his profession in New York City and Yonkers, N. Y., without embarrassment because of his strict observance of the Sabbath; b. Hope Valley, R. I., Feb. 6, 1859, the son of Charles Henry and Frances Ann (Saunders) Chipman; m. Dec. 20, 1888, Miss Flora P. Clarke, Clayville, N. Y., dau. of Albert M. and Phoebe M. (Gorton) Clarke; d. Sanitarium, Battle Creek, Mich., Jan. 20, 1913. (Extended biog. sketch in *Sabbath Recorder*, March 24, 1913.)
122. *Mrs. Flora P. Chipman* (Mrs. Charles C. Chipman). March 9, 1889. By letter from 1st Alfred Church. She was an active supporter of her husband in all his church and denominational activities. She invariably accompanied him on his visits, as a deacon of the church, of comfort, sympathy, and mercy.
123. *Marion Melissa Howard (Randolph).* May 4, 1889. By letter from Mt. Pleasant Baptist Church, Newark, N. J.; dau. William H. Howard and Sarah Jane

- Ayars, his wife; m. March 18, 1890, Corliss F. Randolph; d. Feb. 21, 1921. (Obit. *Sabbath Recorder*, Aug. 8, 1921.)
124. *William A. Langworthy*. May 4, 1889. By letter from 1st Hopkinton Church. A retired business man from Potter Hill, R. I. Came to New York City to live with his son, Dr. William P. Langworthy, a practicing physician in this city. However, he and wife, with the son, soon removed to Florida, where they all made their homes for the rest of their lives, but they all generously supported the work of the church; d. Jan. 23, 1911.
125. *Julia P. Langworthy* (wife of William A. Langworthy above). (No. 124.) May 4, 1889. By letter from 1st Hopkinton Church; d. Sept. 9, 1895.
126. *Clara L. Stillman* (Burdick). May 4, 1889. By letter from 1st Hopkinton Church. Daughter of Jairus M. Stillman, and granddaughter of William A. Langworthy above (No. 124) with whom she lived. Dismissed, Oct. 29, 1898, to join Milton (Wis.) Church; m. Dr. Justin H. Burdick, Milton, Wis., Sept. 1, 1898; d. Janesville, Wis., Jan. 23, 1944. (*Sabbath Recorder*, April 10, 1944.)
127. *Corliss F. Randolph*. Nov. 2, 1889. By letter from 1st Hopkinton Church. Superintendent of Sabbath School, 1898-1908. Church clerk since Jan. 19, 1913; m. 1st, March 18, 1890, Marion Melissa Howard (No. 123, above); 2nd, July 7, 1926, Mrs. Grace (Dawson) Bell.
128. *Miss Nellie F. Randolph*. Feb. 1, 1891. By letter from Plainfield Church. A trained nurse doing missionary work in New York City, until health failed. Dau. of Reune and Ann (Camp) F. Randolph, Plainfield, N. J.; d. Dec. 27, 1901, aged 35 yrs. (*Sabbath Recorder*, Jan. 6, 1902.)

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129. *Edwin S. Maxson, M.D.* Feb. 10, 1891. By letter from Adams Church. Ordained deacon, 3rd Sabbath in Nov. 1891. Did medical mission work in New York City. Dismissed, Nov. 22, 1908, to join Syracuse Church; d. Oct. 13, 1933, injured by a car. Son of Dr. E. R. Maxson, of Syracuse. (*Sabbath Recorder*, Nov. 20, 1933.)
130. *Ann E. Dunn (Bruno).* March 28, 1891. By letter from Piscataway Church. Dismissed, Oct. 22, 1892, to join Chicago Church.
131. *I. Charles Reines.* Oct. 1, 1892. By letter from Salem, W. Va., Church; d. Fall of 1897.
132. *T. P. Leslie.* Nov. 26, 1892. By baptism. Convert to Sabbath from Episcopal Church. At his request, he was dropped from membership, May 22, 1898, because he had joined a Seventh-day Adventist Church in Brooklyn. He was an Englishman who had been in United States about 6 years when he came to us.
133. *Anne L. Langworthy (Waite).* Nov. 26, 1892. By letter from 1st Alfred Church. While here she studied medicine and graduated from medical college and entered upon the practice of medicine, lecturing, meanwhile, under the auspices of the W.C.T.U.; m. Nov. 6, 1901, Loren G. Waite. Dismissed, Dec. 19, 1903, to join Pawcatuck Church. Dau. George I. and Anne Lockhart (Karr) Langworthy.
134. *Foster M. Dealing.* March 25, 1893. By letter from Adams Church. Dismissed, Nov. 1902, to return to Adams Church. He was a captain in the U. S. Army in the Civil War; and came to New York City to join the police force, and received a pension at the termination of his service. Except as his official duties prevented, he was a constant attendant at church; d. Adams Center, N. Y., Nov. 1, 1921. (*Sabbath Recorder*, Dec. 5, 1921.)

135. *Mrs. Ann Elizabeth Dealing* (wife of Foster M. Dealing above). (No. 134.) March 25, 1893. By letter from Adams Church. Dismissed, Nov. 1902, to return to Adams Church; d. Dec. 2, 1919. (*Sabbath Recorder*, Jan. 26, 1920.)
136. *Miss Gertrude Hunting*. April 1, 1893. By letter from 1st Alfred Church. Dau. of Dr. John P. Hunting. Letter of dismissal granted, Nov. 23, 1895, to join 1st Alfred Church.
137. *Paul B. Dealing*. April 29, 1893. By letter from Adams Church. Member New York City police force; d. June 11, 1932, at Fisher's Island; but remains buried at Rock Ledge, Fla., where he had made his home for some time.
138. *Mrs. Paul B. Dealing*. April 29, 1893. By baptism. A young widow with 3 or 4 bright young children, she had very recently married Paul Dealing. Her first name was Stella, but of her surnames, nothing appears on the record. Nothing recent concerning her.
139. *Anna O. Wykman*. June 2, 1894. By letter from Greenmanville, Conn., Church. At her request, a letter was granted her, April 18, 1897, to join the Seventh-day Adventists.
140. *Charles Lindsay*. May 18, 1895. By letter from Adams Church. Employed by New York City Traction Company. Returned to Adams Church, Oct. 14, 1899.
141. *Grace Lindsay* (Mrs. Charles Lindsay). May 18, 1895. By letter from Adams Church. Returned to Adams Church, Oct. 14, 1899; d. Adams Center, N. Y., March 18, 1933. (*Sabbath Recorder*, April 1, 1933.)
142. *Frank L. Greene*. Jan. 16, 1897. By letter from Hornellsville Church. Trustee from Jan. 19, 1902 to June 2, 1907; moderator, Feb. 3, 1907 to June 2, when he resigned all church offices as he was moving away from the city. Member of Tract Board, and president

- General Conference, 1897. Principal of large public school in Brooklyn for many years. Letter granted, Jan. 20, 1908, to join 1st Alfred Church.
143. *John B. Cottrell*. Jan. 16, 1897. By letter from Shiloh Church. Served a term as secretary of Sabbath School. Teacher in a public school in Brooklyn. Letter granted, Sept. 16, 1905, to join Plainfield Church. Son of Rev. Ira Lee Cottrell.
144. *Mrs. John B. Cottrell* (Julia Randolph Cottrell). Jan. 16, 1897. By letter from Shiloh Church; b. Shiloh, N. J., Oct. 17, 1872; dau. Alfred Thatcher and Elizabeth (Swing) Randolph. Letter granted, Sept. 16, 1905, to join Plainfield Church; d. Rangeley, Me., Jan. 9, 1935.
145. *Esle F. Randolph*. Jan. 16, 1897. By letter from Middle Island Church. Superintendent of Sabbath School, 1917-1918. Moderator, 1907-1944; treasurer, 1935-1944; trustee, 1916-1944, when, since he had removed from the vicinity of New York City, he resigned all his church offices; m. 1st, June 18, 1895, Lucy Davidson, of Bridgeport, W. Va.; 2nd, Mrs. Jessie (Amos) Highland, of Fairmont, W. Va. For many years principal of public school on Staten Island, N. Y. Retired, 1938.
146. *Mrs. Lucy D. F. Randolph*. Jan. 16, 1897. By letter from Baptist Church, Bridgeport, W. Va.; dau. of John and Cornelia (Hurry) Davidson, Bridgeport, W. Va.; m. June 18, 1895, Esle F. Randolph. An active participant in the activities of the church and Woman's Auxiliary Society; d. Jan. 5, 1942.
147. *Mrs. Anne Tremaine*. Jan. 29, 1897. By letter from Adams Church. A faithful attendant at church service and Sabbath School. Letter granted, March 7, 1909, to return to Adams Church; d. Watertown, N. Y., Jan. 9, 1927. (*Sabbath Recorder*, Feb. 21, 1927.)

148. *Mrs. M. A. Hitchcock.* April 3, 1897. By testimony. Formerly member of a Baptist Church in Flatbush, L. I. A regular attendant at our church for several years; d. Feb. 17, 1911. (*Sabbath Recorder*, Feb. 27, 1911.)
149. *Rev. George B. Shaw.* Nov. 13, 1897. By letter from Friendship, N. Y., Church. Pastor: Sept. 1, 1897 to April 1, 1902. Letter granted, April 26, 1902, to join Plainfield Church. Joined New York City Church again, Dec. 14, 1918. By letter from 1st Hopkinton Church. Pastor: Sept. 1, 1918 to March 1, 1921. Letter of dismissal granted, April 9, 1921, to join Salem, W. Va., Church.
150. *Mrs. Nellie E. Shaw* (wife of Rev. George B. Shaw). Nov. 13, 1897. By letter from Friendship Church. Letter of dismissal to join Plainfield Church granted, April 26, 1902. Again joined New York City Church, Dec. 14, 1918. By letter from 1st Hopkinton Church. Letter of dismissal to join Salem, W. Va., Church granted April 9, 1921.
151. *Dr. Alfred C. Prentice.* Nov. 13, 1897. By letter from Adams Church. Elected chorister of Sabbath School, Jan. 15, 1898; member Alfred Scholarship Fund Committee, 1904. Graduated from medical college; practiced his profession in New York City to World War 2, in midst of which removed to Endicott, N. Y.
152. *Mrs. Lily La Forge Prentice* (wife of Dr. Alfred C. Prentice). Nov. 13, 1897. By letter from 1st Alfred Church. Member Social Life Committee 1908-1917. Superintendent of Cradle Roll; d. Oct. 3, 1944.
153. *Will R. Clarke.* June 18, 1898. By letter from 1st Alfred Church. Usher, 1900—; member Social Life Committee.

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154. *Harriette S. Clarke* (wife of Will R. Clarke, above). (No. 153.) June 18, 1898. By letter from 1st Alfred Church; dau. Maxson and Lydia Chapman Stillman; b. Alfred, N. Y., April 10, 1851; m. 1897, Will R. Clarke; d. March 30, 1928.
155. *Mrs. Maud (Titsworth) Greene* (wife of Frank L. Greene, above) (No. 142). Oct. 22, 1898. By letter from Piscataway Church. Member Committee on Social Life. Letter granted, March 14, 1908, to join 1st Alfred Church.
156. *Miss Iva A. Davis*. Oct. 29, 1898. By letter from Salem, W. Va. Church letter of dismissal granted Sept. 23, 1899, to return to Salem Church. Subsequently m. Dea. James A. Saunders, Dunn's Corners, R. I.
157. *Mrs. Mary Burdick Kinney*. Nov. 19, 1898. By letter from Friendship Church. Letter of dismissal granted, May 18, 1907.
158. *Dr. Harry W. Prentice*. Dec. 17, 1899. By letter from Adams Church. Director of music 1900- . Ordained deacon, Nov. 8, 1913. Superintendent Sabbath School, March, 1918- ; trustee, 1935- ; chairman trustees, 1944- ; moderator of church, 1944- ; after coming to city, graduated from College of Dentistry, and been practicing in New York City ever since; m. Sept. 4, 1901, Miss Alice Toop, late of England, who d. Sept. 1, 1930.
159. *Mrs. Bernice Godfrey*. Dec. 24, 1898. By letter from 1st Genesee Church. Removed from this vicinity and believed to have died in Bradford, Pa.
160. *Charles Henry Cooke*. May 13, 1899. On confession of faith. Subsequently granted letter of dismissal to join Seventh Day Baptist Church at Otselic Centre, N. Y., of which he stated he had accepted a call to become its pastor. This letter was returned April 28, 1900, unused. Excluded, June 20, 1920.

161. *Theophilus A. Gill*. May 20, 1899. By letter from 1st Alfred Church. Letter of dismissal to join Los Angeles Church granted, March 4, 1911. He was the author of numerous religious tracts, after going to Los Angeles where he continued to live till his death; d. Los Angeles, Calif., March 27, 1945.
162. *Miss Anna F. Maltby*. Jan. 13, 1900. By letter from Adams Church. She was a teacher in the public schools of New York City from her coming till her retirement in 1925, when she returned to Adams Centre, N. Y. A letter of dismissal to rejoin the Adams Church was granted her, Dec. 8, 1925.
163. *Samuel F. Bates*. Jan. 13, 1900. By letter from Adams Church. Letter of dismissal to rejoin the Adams Church was granted him May 20, 1928. While in New York City, he was a teacher in a college preparatory school. While living in New York City, m. Dec. 14, 1899, Miss Eva Madara Austin, niece of J. C. Heath, of Adams Centre, N. Y.; d. June 2, 1946.
164. *Mrs. Samuel F. Bates*. Jan. 13, 1900. By letter from Adams Church. Teacher in Sabbath School, 1902-1914; member Committee on Social Life, 1907-1913. Wrote much for Seventh Day Baptist Sabbath School publications. May 20, 1928, granted letter to rejoin Adams Church.
165. *Royal L. Cottrell*. Nov. 10, 1900. By letter from Hornellsville Church. Son of Rev. Ira Lee Cottrell. Usher, 1900- ; church solicitor, 1908-1913; trustee: 1918-1924; 1944- ; treasurer, 1944- .
166. *Edna J. Brown*. March 1901. By letter from 1st Brookfield Church. Teacher in public school near New York City. Resigned, June, 1906; m. Aug. 15, 1906, Louis Clarke Livermore, of Independence, N. Y.; granted letter, Sept. 22, 1906, to join Independence Church.

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167. *Mrs. Eola F. Hamilton Whipple.* April 6, 1901. By letter from 2nd Alfred Church. Superintendent Sabbath School 1915-1916; m. Dec. 31, 1900, at Alfred Station, N. Y., Herbert G. Whipple, Esq., of New York City. Mr. Whipple d. June 5, 1935. Letter of dismissal granted her, March 31, 1936, to join Pawcatuck Church.
168. *Mrs. Frances Chipman Richmond* (wife of Charles Newell Richmond). June 22, 1901. By letter from Rockville, R. I., Church. A sister of Charles C. Chipman (No. 121). Active in Woman's Auxiliary till her death, Dec. 28, 1929.
169. *Loren G. Waite.* Nov. 2, 1901. By baptism; m. Nov. 6, 1901, Dr. Anne L. Langworthy, above (No. 133); d. Nov. 23, 1920. (*Sabbath Recorder*, Jan. 3, 1921.)
170. *Holly W. Maxson.* Nov. 9, 1901. By letter from 1st Hopkinton Church. Superintendent Sabbath School, 1908-1915. Trustee Seventh Day Baptist Memorial Fund; b. Nov. 20, 1874, Rodman, N. Y., son of Silas Whitford and Celestine (Greene) Maxson; m. June 27, 1897, Alfred, N. Y., Miss Rose M. LaForge, dau. Abiel T. and Margaret Getchell LaForge; d. Sept. 15, 1927.
171. *Mrs. Rose LaForge Maxson* (wife of Holly W. Maxson, and twin sister of Mrs. Lily LaForge Prentice above, No. 152). Nov. 9, 1901. By letter from 1st Hopkinton Church. Member Social Life Committee, 1908-1914; auditor, 1915-1917.
172. *Miss Grace I. Crandall.* Nov. 9, 1901. By letter from 1st Hopkinton Church. Granted letter, Dec. 13, 1902, to join Milton Junction Church; dau. of Rev. George J. Crandall. Became a medical missionary to China.
173. *Miss Nora Reed.* Nov. 9, 1901. On confession of faith. Home for many years with family of Esle F. Randolph. Graduate nurse from S. R. Smith Infirmary, Staten Island; d. Feb. 1, 1908, in 28th year of her age.

174. *Miss Mary Josie Rogers.* Jan. 25, 1902. On statement of membership with Daytona Beach, Fla., Church. Letter of dismissal granted, Nov. 15, 1903, to join Chicago Church. Became a practicing physician in Daytona Beach, Fla.
175. *Clifford H. Coon.* March 8, 1902. By letter from Adams Church. Teacher in public schools of New York City. Retired.
176. *Mrs. Jessie Green Coon* (wife of Clifford H. Coon, above). (No. 175.) March 8, 1902. By letter from Adams Church; d. Aug. 29, 1942, as result of auto accident. Active member of Committee on Social Life.
177. *Miss Elin Palmborg.* March 29, 1902. By letter from Milton, Wis., Church. For many years teacher in New York City public schools. Sister of Dr. Rose Palmborg, missionary to China. Retired.
178. *Rev. Eli F. Loofboro.* Oct. 19, 1902. By letter from Welton, Ia., Church. Pastor: Sept., 1902-Sept., 1906. Ordained, Nov. 8, 1902.
179. *Mrs. Muriel Rogers Babcock.* June 6, 1903. By letter from 2nd Brookfield Church. Dau. Dr. Albert Clarke Rogers and Eslie Langworthy Rogers; m. March 31, 1903, Dr. Ralph W. Babcock.
180. *Dr. Edward E. Whitford.* Nov. 14, 1903. By letter from 2nd Brookfield Church. Church Clerk, Oct. 1, 1911-Jan. 19, 1913. Trustee, 1913-1918, 1924-1935; treasurer, 1924-1932; ordained deacon, Nov. 8, 1913; for many years Professor of Mathematics in College of City of New York; retired; granted letter of dismissal, May 7, 1935, to join 2nd Brookfield Church.
181. *William Abenfelt.* Nov. 14, 1903. By baptism. A converted Jew. Excluded, June 20, 1920.

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182. *William Henry Collinson*. Nov. 14, 1903. On confession of faith; b. Southampton, Eng. An evangelist; worked with Gypsy Smith, and in Jerry McAuley Mission; subsequently established his own work known as The United Christian Workers of America. Preached for New York City Church shortly before his death; d. Mt. Vernon, N. Y., Jan. 30, 1941, nearing his 89th birthday; m. 1st, Miss Angelina Louise Hamilton, d. Feb. 15, 1916; 2nd, Flora Langdale. (*Sabbath Recorder*, March 3, 1941.)
183. *Mrs. William Henry Collinson* (Angelina Louise Hamilton Collinson, see No. 182, above). Nov. 14, 1903. On confession of faith; d. Feb. 15, 1916.
184. *Lena M. Green*. May 14, 1904. On confession of faith; m. Rev. Alonzo G. Crofoot. Granted letter of dismissal, May 18, 1907, to join Independence Church.
185. *Mrs. Augusta Cottrell Carter*. Nov. 11, 1905. By letter from Richburg Church. Sister of Rev. Ira Lee Cottrell; m. 1858, Samuel Lester Carter; d. March 18, 1916, in 76th year. (*Sabbath Recorder*, April 17, 1916.)
186. *Elisha S. Chipman*. March 10, 1906. By letter from Pawcatuck Church. Assistant church clerk, 1908-1909; d. Jan. 27, 1942; m. Florence L. Jennison, d. Jan. 27, 1919. (*Sabbath Recorder*, March 10, 1919.)
187. *Mrs. Dora Kenyon Degen*. (Mrs. George C. R. Degen.) March 10, 1906. By letter from 1st Alfred Church. Dau. of Prof. Alpheus B. Kenyon, of Alfred, N. Y. After her husband's death, granted letter of dismissal, Nov. 17, 1921, to join 1st Alfred Church.
188. *Charles A. Chipman*. May 12, 1906. By baptism. Son of Charles C. Chipman (No. 121, above). Secretary Sabbath School, 1908; assistant secretary, 1911-1912. Usher, 1917. Captain in U. S. Army, World War I.

189. *Miss Miriam Chipman* (Mrs. Albert Regenbrecht). May 12, 1906. By baptism. Dau. of Charles C. Chipman (No. 121, above). Treasurer Sabbath School, 1906; m. Oct. 2, 1919, in New Orleans, La., Albert Regenbrecht, of Sugarlands, Texas.
190. *Miss Myrtle Thomas*. (Mrs. Edward C. Miller.) May 12, 1906. By baptism. Joined community church of East Williston, L. I., N. Y., June, 1924.
191. *Miss Flora Thomas*. (Mrs. Roland A. Davidson.) June 30, 1906. By baptism. Secretary of Sabbath School, 1910-1913. On Social Life Committee, 1915.
192. *Louis K. Burdick*. March 1906. By letter from 1st Alfred Church. Joined Pawcatuck Church, May 30, 1914.
193. *Mrs. Louis K. Burdick*. March, 1906. By letter from 1st Alfred Church. Joined Pawcatuck Church, May 30, 1914. Maiden name: Gertrude Witter.
194. *Walter G. Davis, Jr.* Jan. 18, 1908. By letter from Shiloh, N. J. Church. Dismissed at his request, Jan. 20, 1924. For many years, principal of public high school, Ridgefield Park, N. J.; d. Jan. 27, 1943.
195. *Euphemia L. Davis* (Mrs. Walter G. Davis, Jr.). Jan. 18, 1908. By letter from Shiloh Church. Dismissed at her request, Jan. 20, 1924.
196. *J. Alfred Wilson*. Dec. 12, 1908. By letter from Piscataway Church. Church clerk, 1909-1911. Granted letter of dismissal, Oct. 12, 1911, to join Piscataway Church. For many years principal of public school in Newark, N. J.
197. *Mrs. J. Alfred* (Elizabeth E.) *Wilson*. Dec. 12, 1908. By letter from Piscataway Church. Granted letter of dismissal, Oct. 12, 1911, to join Piscataway Church.
198. *Rev. Edgar D. Van Horn*. May 15, 1909. By letter from 2nd Alfred Church. Pastor, May, 1909-July, 1917. Organized Y.P.S.C.E. in New York City Church, Nov., 1916. Letter of dismissal granted, Oct. 21, 1917, to join Milton Junction Church.

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199. *Mrs. Edgar D. (Harriet Brown) Van Horn.* May 15, 1909. By letter from 2nd Alfred Church. Visitor in Yonkers, N. Y., Section for Home Department Extension Work: 1916. Letter of dismissal granted, Oct. 21, 1917, to join Milton Junction Church.
200. *Mrs. Mary Van Woert (Mrs. W. H. Van Woert).* Jan. 14, 1911. By letter from Berlin Church; d. Oct. 23, 1915.
201. *Mrs. Addie Lewis Russell (Mrs. W. L. Russell).* Jan. 14, 1911. By letter from Plainfield Church. Dau. Rev. Abram Herbert Lewis; d. Sept. 12, 1935, at her home in White Plains, N. Y.; m. Feb. 15, 1888, William L. Russell, M.D. (*Sabbath Recorder*, Dec. 23, 1935.)
202. *Franklin F. Randolph, 2nd.* Jan. 21, 1911. By baptism. Son of Esle F. Randolph above (No. 145). Treasurer Sabbath School, 1910-1915; usher, 1915-1916; d. Camp Greene, Charlotte, N. C., World War I, Jan. 12, 1918. (*Sabbath Recorder*, Jan. 28, 1918.)
203. *Miss Ruth F. Randolph (Mrs. F. Walcott Williamson).* Jan. 21, 1911. By baptism. Dau. of Esle F. Randolph (No. 145, above). Corresponding secretary Y.P.S.C.E. Teacher in Sabbath School. For some time teacher in high schools of Trenton, N. J., and Maplewood, N. J.; m. Sept. 14, 1931, Dr. F. Walcott Williamson, of Brooklyn, New York.
204. *Miss Sarah F. Randolph.* Jan. 21, 1911. Dau. Esle F. Randolph above (No. 145). Assistant secretary Sabbath School, 1916. Member Y.P.S.C.E., 1916. Teacher in Long Island high school; b. Jan. 24, 1898; d. March 12, 1924. (*Sabbath Recorder*, April 14, 1924.)
205. *Robert Clarke Chipman.* Jan. 21, 1911. By baptism. Son of Charles C. Chipman above (No. 121.) Vice-president Y.P.S.C.E., 1916; treasurer Sabbath School, 1916; usher, 1917; m. Nov. 2, 1921, Miss Ruth Quick Cutbill, Yonkers, N. Y. Letter of dismissal granted, April 30, 1928. Joined 1st Reformed Church, Yonkers, N. Y.

206. *Mrs. Mary Jerusha Clarke Moore* (Mrs. Warren J. Moore). April 6, 1912. By letter from Pawcatuck Church. Dau. Rev. Henry Clarke and Jerusha M. Clarke; b. June 23, 1845; d. Aug. 7, 1925.
207. *Mrs. Maude B. Osgood*. Nov. 8, 1913. By letter from 1st Alfred Church. Maiden name, Maude Irene Barber, dau. of George M. and Elmina M. Barber; b. Sept. 5, 1886; d. Dec. 28, 1925; m. March, 1904, James R. Osgood. (*Sabbath Recorder*, Feb. 22, 1926.)
208. *Miss Mildred Fitz Randolph*. Nov. 8, 1913. By baptism. Dau. Corliss F. Randolph above (No. 127). Teacher in Sabbath School, 1912; recording secretary Y.P.S.C.E., 1916. Visiting teacher in public high school, Perth Amboy, N. J.
209. *Miss Rachel Richmond* (Mrs. Howell Osborn Archard). Nov. 8, 1913. By baptism. Dau. Mrs. C. N. Richmond (Mrs. Frances Chipman Richmond) above (No. 168). Church organist, 1917; m. Sept. 14, 1922, Howell Osborn Archard. (*Sabbath Recorder*, June 18, 1923).
210. *Miss Barbara Maxson* (Mrs. Charles Eugene Coy). Nov. 8, 1913. By baptism. Dau. William S. Maxson. Secretary Sabbath School, 1916; member Y.P.S.C.E.; m. 1st, Markham. 2nd, Charles Eugene Coy.
211. *Miss Frances M. Chipman* (Mrs. Thomas Desmond). Nov. 8, 1913. By baptism. Dau. Charles C. Chipman, above (No. 121). Treasurer, Y.P.S.C.E., 1916; m. 1st, June 9, 1919, Russell Terhune; 2nd, Thomas Desmond.
212. *Miss Dorothea Coon* (Mrs. David A. Musk). Nov. 8, 1913. By baptism. Dau. Clifford H. Coon, above (No. 175). Member Y.P.S.C.E., 1916; m. David A. Musk.

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213. *Miss Virginia Fitz Randolph*. June 10, 1916. By baptism. Dau. Esle F. Randolph, above (No. 145). Assistant treasurer church; member Y.P.S.C.E., 1916; teacher Sabbath School. Teacher of mathematics, public high school, Yonkers, N. Y.
214. *Miss Doris Maxson* (Mrs. Henry R. Guyre). June 10, 1916. By baptism. Dau. Holly W. Maxson, above (No. 170). Member Y.P.S.C.E., 1916; m. Henry R. Guyre. Letter of dismissal issued March 3, 1936. Joined Ogden Memorial Presbyterian Church, Chatham, N. J.
215. *Miss Margaret Prentice* (Mrs. Laurence F. Danckaert). June 10, 1916. By baptism. Dau Dr. Alfred C. Prentice, above (No. 151). Member Y.P.S.C.E., 1916; m. Laurence F. Danckaert.
216. *Carlyle Prentice*. June 24, 1916. By baptism. Son of Dr. Alfred C. Prentice, above (No. 151). Member Y.P.S.C.E., 1916.
217. *F. Hamilton Whipple*. June 24, 1916. By baptism. Son of Herbert G. Whipple and Eola F. Hamilton Whipple. (See No. 167, above.) Trustee of church 1935-1946; treasurer Sabbath School, 1916. Commission U.S.A. World War II.
218. *James Maxson Osgood*. June 24, 1916. By baptism. Son of Mrs. Maude B. Osgood, above (No. 207).
219. *Marcus I. Burdick*. June 17, 1918. By letter from 1st Baptist Church, East Orange, N. J. Son of Horatio Nelson and Thankful Lucinda Kenyon Burdick; b. Ashaway, R. I., April 9, 1850; m. July 2, 1874, Cornelia Anna Palmer; d. Feb. 17, 1930.
220. *Rev. George Bly Shaw*. (See No. 149, above.)
221. *Mrs. Nellie E. B. Shaw* (Mrs. George Bly Shaw). (See No. 150, above.)

222. *Miss Hannah Shaw*. Dec. 14, 1918. By letter from 1st Hopkinton Church. Dau. Rev. George B. Shaw. (No. 149, above). Letter of dismissal granted, Jan. 1, 1921, to join Salem, W. Va., Church; m. Prof. Harold O. Burdick, of Alfred University.
223. *Miss Helen Shaw*. Dec. 14, 1918. By letter from 1st Hopkinton Church. Dau. of Rev. George B. Shaw (No. 149, above). Dismissed by letter, June 11, 1921, to join Exeland, Wis., Church; m. Dr. George Thorngate. Both missionaries to China.
224. *Miss Catharine Shaw*. Dec. 14, 1918. By letter from 1st Hopkinton Church. Dau. of Rev. George B. Shaw (No. 149, above). Dismissed by letter, March 10, 1921, to join Salem Church; m. James I. Stillman.
225. *Miss Miriam Shaw*. Dec. 14, 1918. By letter from 1st Hopkinton Church. Dau. of Rev. George B. Shaw (No. 149, above). Dismissed by letter, March 10, 1921, to join Salem, W. Va., Church. Missionary to China.
226. *Arthur E. Stukey*. Nov. 8, 1919. By letter from 1st Alfred Church. Teacher in public school, Fort Lee, N. J., for a number of years.
227. *Mrs. Elpha B. Stukey* (Mrs. Arthur E. Stukey). Nov. 8, 1919. By letter from Friendship, N. Y., Church.
228. *Miss Eleanor Prentice* (Mrs. J. Ramoth Anderson). Nov. 8, 1919. By baptism. Dau. Dr. Harry W. Prentice (No. 158, above). Member Y.P.S.C.E., 1916. Church organist for many years; m. J. Ramoth Anderson.
229. *Donald Toop Prentice*. Nov. 8, 1919. By baptism. Son of Dr. Harry W. Prentice (No. 158, above). Lieut. U.S.A. World War II. Usher.
230. *Miss Georgeola Whipple* (Mrs. Robert Adams). Nov. 8, 1919. By baptism. Dau. of Herbert G. Whipple and Eola F. Hamilton Whipple. (See No. 167, above); m. Robert Adams.

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231. *Kenneth L. Maxson*. June 19, 1920. By baptism. Son of Holly W. Maxson (No. 170, above). Teacher in public school, Mt. Vernon, N. Y.; m. Miss Beatrice Skaggs, niece of Rev. James L. Skaggs.
232. *Miss Ruth Cutbill* (Mrs. Robert C. Chipman). Oct. 22, 1921. Letter of dismissal given, April 30, 1928; m. Robert C. Chipman (No. 205, above). Joined Park Hill 1st Reformed Church, Yonkers, N. Y.
233. *Lee Babcock Cottrell*. Oct. 22, 1921. By baptism. Son of Royal L. Cottrell (No. 165, above). Lieut. U.S.A. World War II.
234. *Rev. Harold R. Crandall*. Nov. 11, 1922. By letter from DeRuyter Church. Pastor: Sept., 1922-June, 1930. Dismissed by letter June 24, 1930, to join Pawcatuck Church.
235. *Mrs. Harold R. Crandall* (Mrs. Estella Ann (Bee) Crandall). Nov. 11, 1922. By letter from DeRuyter Church. Dismissed by letter, June 24, 1930, to join Pawcatuck Church.
236. *Miss Elizabeth Crandall*. Nov. 11, 1922. By letter from DeRuyter Church. Dau. of Rev. Harold R. Crandall. Dismissed by letter, June 24, 1930, to join Pawcatuck Church; m. Nov. 26, 1941, William Bradley Markoff.
237. *Mrs. Ethel Haven Hillhouse*. Oct. 6, 1923. By letter from 1st Brookfield Church; dau. Horace M. and Mary Fitch Maxson-Haven; b. Feb. 27, 1872; m. Feb. 1, 1921, William Hillhouse; d. Feb. 5, 1935. Teacher in public schools of New York and New Jersey.
238. *Mrs. Royal L. Cottrell* (Mrs. Helen A. Barber Cottrell). Dec. 5, 1925. By baptism. Chairman Social Life Committee, president Woman's Auxiliary Society.
239. *Theodor Rand*. June 1, 1929. By letter from 2nd Avenue Baptist Church, New York City. Convert to the Sab-

- bath; b. Arensburg, Esthonia, Russia, son of Michael and Anna Walter Rand, Dec. 5, 1875; m. 1891, at Arensburg, Miss Cacile Truu; with wife came to United States in 1905; lived in New York City till 1932, when he removed to a home near Killingworth, Conn., where he died, April 8, 1936. (*Sabbath Recorder*, July 20, 1936.)
240. *Douglass Card*. June 21, 1930. *By baptism. Excommunicated, Jan. 24, 1937.
241. *Mrs. Elsie Decker Card*. (Wife of Douglass Card.) June 21, 1930. By baptism.
242. *Rev. James L. Skaggs*. Nov. 12, 1932. By letter from Milton Church. Pastor: Sept., 1932-March, 1938. Letter of dismissal, March 27, 1938, to join Salem, W. Va., Church.
243. *Mrs. James L. Skaggs*. Nov. 12, 1932. By letter from Milton Church. Letter of dismissal, March 27, 1938, to join Salem, W. Va., Church.
244. *Miss Margaret Skaggs*. Nov. 12, 1932. By letter from Milton Church; dau. of Rev. James L. Skaggs; m. Rev. Charles Bond. Letter of dismissal, Sept. 20, 1942, to join 1st Genesee Church.
245. *Victor W. Skaggs* (now Rev. Victor W. Skaggs). Nov. 12, 1932. Son of Rev. James L. Skaggs. Letter of dismissal, March 27, 1938, to join Salem Church.
246. *Mrs. Beatrice Skaggs Maxson*. Nov. 12, 1932. By letter from 1st Alfred Church. Wife of Kenneth L. Maxson (No. 231, above) and niece of Rev. James L. Skaggs.
247. *Mrs. Mary Irish Oman*. Nov. 12, 1932. By letter from 1st Alfred Church; dau. of Arthur and Hattie Burdick Irish; m. July 12, 1931, John Oman of Hempstead, L. I.
248. *Mrs. Clara Waldo Wiard*. Nov. 12, 1932. By letter from Chicago Church. Dau. of Daniel C. Waldo.
249. *Miss Mildred Wiard* (Mrs. A. Clyde Ehret). Nov. 12, 1932. By letter from Milton Church. Dau. of Mrs.

- Clara Waldo Wiard (No. 248, above); m. Rev. A. Clyde Ehret. Letter of dismissal, June 2, 1940, to join North Loup, Neb., Church.
250. *Miss Mabelle Wiard* (Mrs. Arthur Willmarth). Nov. 12, 1932. By letter from Milton Church. Dau. of Mrs. Clara Waldo Wiard (No. 248, above); m. Arthur Willmarth.
251. *Miss Golda Gerat*. By baptism, Aug. 24, 1933, and letter from the First Presbyterian Church of Neoga, Ill. Dau. of Brack Garrett and Louise Henry, his wife. "I had my name changed, in court, to keep my mail from being missent to another Golda Garrett at the same post office. Gerat was my paternal ancestor's name in Normandy and England in 1066." A registered nurse employed in veterans' hospitals in Sunmount, N. Y. (1931-1939), and Dwight, Ill. (1939-1946.)
252. *Ernest H. White*. Dec. 18, 1936. By letter from West Edmeston Church. Principal Public School, White Plains, N. Y.
253. *Mrs. Ernest H. White*. Dec. 18, 1936. By letter from Adams Church.
254. *Miss Wilma H. White*. Dec. 18, 1936. By certificate of baptism from 1st Brookfield Church. Dau. of Ernest H. White (No. 252 above); m. Sept. 17, 1946, Henry William Albert, son of Bruno A. Albert, of N. Y. City.
255. *Ernest B. White*. Dec. 18, 1936. By certificate of baptism from 1st Brookfield Church. Son of Ernest H. White (No. 252, above). U. S. Army World War II; m. June 7, 1947, Miss Marjorie J. Bannon, dau. of Mr. and Mrs. Frank H. Bannon.
256. *William B. Cottrell*. Dec. 18, 1936. By baptism. Son of Royal L. Cottrell and Helen A. Barber Cottrell (Nos. 165 and 238, above). In U. S. Government war work, World War II; m. Jan. 21, 1944, Miss Jeannette Eliza-

beth Melines; dau. Dr. Benjamin B. Melines, Buffalo, N. Y.

257. *Henry L. Cottrell*. Dec. 18, 1936. By baptism. Son of Royal L. Cottrell and Helen A. Barber Cottrell (Nos. 165 and 238. above). In U. S. Army World War II; m. Dec. 24, 1945, Miss Marjorie A. Klump, dau. Mr. and Mrs. Edwin Klump, Harbor Beach, Mich.
258. *J. Leland Skaggs*. Dec. 2, 1939. By letter from Milton Church. Son of Rev. James L. Skaggs (No. 242, above). Treasurer, American Sabbath Tract Society; instructor in City College of New York; Lieut. U. S. Army World War II; m. April 6, 1942, Miss Mary Bond, Salem, W. Va.
259. *Miss Muriel Darling Seaman*. Dec. 2, 1939. By baptism. Formerly a member of St. James Episcopal Church, Elmhurst (Long Island), N. Y. A musician by profession.
260. *Kenneth A. Camenga*. Dec. 2, 1939. By letter from 2nd Brookfield Church; m. June 3, 1931, at Milton, Wis., Miss Evalyn Rosanna Skaggs, dau. of Rev. and Mrs. James L. Skaggs (Nos. 242 and 243, above). Letter of dismissal, April 15, 1943, to join 2nd Brookfield Church.
261. *Mrs. Evalyn Rosanna Skaggs Camenga* (wife of Kenneth A. Camenga). Dec. 2, 1939. By letter from 2nd Brookfield Church. Letter of dismissal, April 15, 1943, to join 2nd Brookfield Church.
262. *Rev. Albert N. Rogers*. May 11, 1940. By letter from Waterford, Conn., Church. Pastor, April, 1940-Dec., 1943. Letter of dismissal, March 9, 1944, to join 2nd Alfred Church.
263. *Mrs. Janette L. Rogers* (Mrs. Albert N. Rogers). May 11, 1940. By letter from Waterford, Conn., Church. Dau. Rev. Eli F. Looffboro. Letter of dismissal, March 9, 1944, to join 2nd Alfred Church.

264. *Mrs. Lillian Morgan.* Jan. 31, 1943. By letter from Pawcatuck Church.
265. *Carl R. Maxson.* May 11, 1946. By letter from North Loup, Neb., Church; b. Gentry Ark., son of Darwin C. Maxson and Eunice Huffman, his wife. Electrician in U. S. Naval Hospital at St. Albans, Long Island. M. Dec. 21, 1947, Miss Mildred Whitcomb, dau. of Mrs. Mildred Carr Whitcomb, of Winchester, Mass.
266. *Mrs. Carl R. Maxson (Mildred Whitcomb Maxson).* May 8, 1948. By letter from 1st Alfred Church.

STATED HEARERS

The first record of "Stated Hearers" (a class of Associate Members) appears under date of April 6, 1873, when the following named were so recognized:

Mrs. P. J. B. Wait (of First Hopkinton Church)
Wm. P. Langworthy (of First Hopkinton Church)
Mrs. Julia M. B. Ambler (of First Hopkinton Church)
Lucius Crandall (of Newport Church)
L. Adelle Rogers (of First Alfred Church)

All these except Lucius Crandall subsequently became members in full standing.

On November 9, 1946, upon recommendation of the Advisory Committee, the following named was admitted as a "Stated Hearer":

Mrs. Meline M. Kerr
(of Freeport, N. Y., Baptist Church).

NOTE

Herbert George Whipple, though not a member of the church, was a member of the congregation for many years. He was the son of George Arnold and Abbie Ennis Whipple, and was born June 12, 1858, at Ashaway, R. I., and died June 5, 1935, at his home in Yonkers, N. Y. Graduating from Alfred University in 1887, he studied law at the University of Michigan, after which he entered upon the practice of law in New York City. For 45 years he was a trustee of Alfred University, and long served as its legal adviser. For many years he was a trustee of the New York City Seventh Day Baptist Church, and also served a term as its treasurer. He was specially well versed in religious corporation law as it applied to Seventh Day Baptist corporations. December 31, 1900, he was married to Miss Eola F. Hamilton (No. 167, above). Besides his wife, at his decease he left a son and daughter (Nos. 217 and 230, above). (See *Sabbath Recorder*, July 29, 1935)

VIII

CERTIFICATE OF INCORPORATION

(March 16, 1846)

To all whom these presents shall come:

We, the undersigned, returning officers, appointed at the meeting of the First Sabbatarian Church in the city of New York, hereinafter mentioned, send greeting:

Whereas, The minister of the said Church publicly notify the congregation thereof that an election would be held at number five hundred and fifty-one Fourth street, in the city of New York, (the place where the said congregation statedly attend for divine worship), on the fifteenth day of March, in the year of our Lord one thousand eight hundred and forty-six, to elect Trustees of the said Church; And

Whereas, The said minister gave said notification on the twenty-eighth day of February and on the seventh day of March in the same year, being two successive Sabbaths (or Seventh Days of the week) next preceding the said day of election, these being the days on which the said congregation statedly meet for public worship; And

Whereas, On the said day of election, and at the said place in that behoof appointed as aforesaid, we, Thomas B. Brown, Elder of the said Church, and Thomas B. Stillman, one of its members, were nominated by majority of members then present to preside at such election and receive the votes of the electors, and return the names of the persons who, by a plurality of voices, were elected to act as Trustees of said congregation:

NOW THEREFORE, KNOW YE, That we, the undersigned, returning officers as aforesaid, do hereby certify:

THAT Thomas B. Stillman, William M. Rogers, and Alfred Stillman were, at such election, duly elected Trustees of said Church, to take charge of the estate and property belonging thereunto, and to transact all affairs relating to the temporalities thereof: And we do further *certify*

THAT The name or title by which said Trustees and their successors shall forever hereafter be called and known, is "The First Sabbatarian Church in the City of New York."

IN WITNESS WHEREOF, We have to these presents set our hands and seals, this sixteenth day of March, in the year of our Lord one thousand eight hundred and forty-six.

THOMAS B. BROWN, (L. S.)

THOMAS B. STILLMAN, (L. S.)

City and County of New York, ss:

On the 15th day of August, 1846, before me personally came the above-named Thomas B. Brown and Thomas B. Stillman, to me known to be the same persons described in and who executed the foregoing instrument, and severally acknowledged to me that they executed the said.

ROBERT F. WINSLOW,
Commissioner of Deeds.

Recording the preceding, at the request of Thomas B. Stillman, *et al.*, August 20th, 1846, at fifteen minutes past twelve o'clock M.

AMENDMENT

(July 11, 1892)

At a Special Term of the Court of Common Pleas for the City and County of New York, held at the County Court House, in the City of New York, on July 11, 1892. Present: Hon. Henry Bischoff, Jr., *Judge*.

In the matter of the Application of "The First Sabbatarian Church in the City of New York," for leave to change its name to "The First Seventh Day Baptist Church of New York City."

On the reading and filing the petition of the First Sabbatarian Church in the City of New York, verified June 29, 1892, praying that it may be authorized to assume the name of the First Seventh Day Baptist Church, of New York City, and the affidavits of L. Adelle Rogers and Stephen Babcock, verified June 29, 1892, whereby it appears to the satisfaction of the Court that the corporate name of said petitioner has become incongruous and inconvenient, that its character will be more correctly and effectually designated by the proposed change of name, and that there is no reasonable objection to said petitioner assuming the name proposed;

Now, on motion of Herbert G. Whipple, attorney for said petitioner; It is

ORDERED, That said petition be and it is hereby granted, and that said petitioner, The First Sabbatarian Church in the City of New York, be and it hereby is authorized to assume and be known by the name of "The

First Seventh Day Baptist Church, of New York City" on and after the eighteenth day of August, 1892, on said petitioner causing a copy of this order to be published within ten days, in the *New York Law Journal*, a daily paper published in the City and County of New York, and in the *Sabbath Recorder*, a weekly paper published at Alfred Centre, New York, in the interest of the religious denomination to which said petitioner belongs, and causing, within twenty days, affidavits of such publication, as well as of the papers on which this order is granted, to be filed and recorded in the office of the Clerk of this Court.

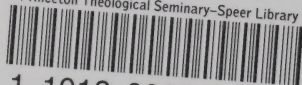
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H. B., JR., J. C. C. P.

THE END

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